

SAINT AUGUSTINE OF HIPPO

ANNOTATIONS ON JOB

Annotationes in Job

SABBATISMUS

Saint Augustine of Hippo (354–430)
Annotationes in Job · Annotations on Job

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Facing-page bilingual edition: Latin on the left-hand pages, English on the right.
Sabbatismus is the imprint of the Inversiones San Juan Diego foundation, San Pedro Sula, Honduras.
Set in EB Garamond and Cinzel.
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CONTENTS

Aetatem subsequens opusculi non hic significavit Augustinus, nisi ipsa Retractionum serie, in qua nocum illi opusculo medium tribuit inter libros circiter annum 400 elaboratos, recensuitque illud aliquando ante opus quod contra Petilianum Litteras, Anastasio in Romana cathedra sedente, ex lib. 2, c. 51, adeoque non serius anno 402 conscriptum fuit.

Et opera magna erant ei super terram: quia operabatur de ipsis operibus. Faciebant convivium quotidie, donec eorum numerus impleretur. Signum est charitatis. Et offerebat pro eis victimas, secundum eorum numerum. Intelligendum, alias esse peculiarias confessiones, quasi singulas victimas; aliud vero sacrificium pro omnium et pro omnibus peccatis, quod significat dicens: Ne forte peccaverint filii mei, et maledixerint Deo in cordibus suis. Bene additur, Ne forte; quia in corde eos maledixisse suspicabatur. Et ecce venerunt Angeli Dei, ut starent coram Deo. Affectio animae ad veritatem non potuit aliter narrari, nisi temporaliter et localiter quodam modo diceretur. Et venit equidem diabolus cum eis. Utrum quia non potuit, nisi per eos audire, dictum est, cum eis. Et dixit Dominus diabolo: Unde ades? Collatio praeteritae actionis cum eo, unde permittitur aliquid deinceps agere, responsio ad interrogationem est: ipsa vero interrogatio vis divina est, in qua non permittitur agere quod libet. In cogitationibus enim impii interrogatio erit (Sap. I, 9), ad manifestandum eum nobis. Sed mitte manum tuam, et tange omnia quae habet: da potestatem. Nisi in faciem tuam benedixerit tibi. Pendens locutio, id est, Si non tibi in faciem benedicet tactis rebus suis, quasi subaudiretur, quid jubes? Et discessit diabolus a facie Domini: a consultatione ad actionem. Et venerunt hostes et ceperunt eos. Secundum illud, Qui nunc operatur in filiis diffidentiae (Ephes. II, 2), etiam istos excitavit. Notandum autem quomodo in hominibus habuerit potestatem, et in elementis, sed tamen datam a Deo. Nudus exiit de utero matris meae. Notandum quam consolatorie loquatur, quamvis secundum consuetudinem luctum fecerit.

Ecce trado illum tibi; tantum animam ejus custodi: ne vitam eripere posse praesumeret. Et tulit sibi testam, ut raderet saniem. Per passionem Domini significat radi peccata confitentium.

Augustine did not here indicate the date of the following little work, except by the series of the *Retractationes* itself, in which he assigned this little work a place among the books composed around the year 400, and he reviewed it sometime before the work *Against the Letters of Petilian*, which, with Anastasius sitting on the Roman throne, was written, according to book 2, chapter 51, and therefore not later than the year 402.

And his works were great upon the earth: because he worked from those works themselves. They held a feast daily, until their number was completed. It is a sign of charity. And he offered victims for them, according to their number. It is to be understood that particular confessions are one thing, like individual victims; but the sacrifice for all and for all sins is another, which he signifies by saying: 'Lest perhaps my sons have sinned, and cursed God in their hearts.' It is well added, 'Lest perhaps'; because he suspected that they had cursed in their heart. And behold, the Angels of God came to stand before God. The soul's inclination towards the truth could not be narrated otherwise, unless it were told in a certain temporal and local manner. And indeed the devil came with them. Whether it was said 'with them' because he could not hear except through them. And the Lord said to the devil: Whence do you come? The comparison of a past action with that from which one is permitted to do something thereafter, is the answer to the question: but the question itself is a divine power, in which one is not permitted to do as one pleases. For in the thoughts of the wicked there will be an interrogation (*Wisdom 1:9*), to manifest him to us. But put forth thy hand, and touch all that he has: give power. If he does not bless you to your face. A suspended phrase, that is, 'If he does not bless you to your face when his possessions are touched,' as if it were implied, 'what do you command?' And the devil departed from the face of the Lord: from consultation to action. And the enemies came and took them. According to that passage, 'Who now works in the children of unbelief' (*Ephesians 2:2*), he also stirred up these. But it should be noted how he had power over men and over the elements, but nevertheless, given by God. Naked I came out of my mother's womb. It should be noted how consolingly he speaks, although he mourned according to custom.

Behold, I deliver him to you; only preserve his soul: lest he should presume to be able to take his life. And he took a potsherd for himself, to scrape the pus. Through the passion of the Lord, it signifies that the sins of those who confess are scraped away.

[Ib. III.] Et nox in qua dixerunt, Conceptus est homo. Aliquae superiores potestates, quae hoc scire potuerunt. Nox illa sint tenebrae: ne patiat jam quae passus est. Nox illa sint tenebrae; id est, sit oblivioni. Neque requirat eam Dominus desuper. Non reparetur per immortalitatem; id est, pereat mortalitas. Nec veniat in eam lumen: lumen memoriae. Sed excipiant illam tenebrae et umbra mortis: vita ista, quae umbra est futurae poenae; ut sit sensus, Justus qui lumen est, non eam videat, sed tenebrae, hoc est peccatores et carnales tribulationes de vita ista. Et conturbent eam, quasi amaritudines diei: praecepta bonae vitae, vel dies iudicii, quibus perturbantur carnales. Et noctem illam accipiant tenebrae: perpetuae. Non sit in diebus anni: iustis spiritualibus qui sole fruuntur, et majores sunt. Sed nox illa sit dolor: quia dolorem facit diligentibus se. Neque numeretur in diebus mensium. Iusti in Ecclesia propter lunam tanquam minorem: ad quos dicitur, Et ego, fratres, non potui vobis loqui quasi spiritualibus (I Cor. III, 1); ut ipse Paulus sit de diebus anni. Sed maledicat illam maledicens illi diei: Dominus, qui maledicet amantes carnalia. Tenebrescant sidera noctis illius: eminentes in peccatis. Permaneat, et in lucem non veniat. Quia non convertentur, dicit per prophetiam. Quia non conclusit portas ventris matris meae: civitatem terrenam, quam significat Babylon. Concluderentur enim portae, si non laudaretur peccator in desideriis animae suae (Psal. IX, 2, 4). Quare enim in ventre non obii? antequam emerem tibi per aliquam actionem. Conceptus enim ad spem pertinet. Ex utero exii, et non protinus perii? Hujus ergo figura intelligenda est in his verbis, qui in talibus concupiscentiis fuerat inveteratus. Et utquid constiterunt mihi genua: ut ibi confirmarer? Quare ubera suxi? doctrinae nutrientes ad nequitiam. Nunc utique dormiens quiescerem: moriendo huic mundo. Cum regibus honoratis terrae: in Ecclesia. Qui gloriabantur in gladiis. Unde est, Et gladium spiritus, quod est verbum Dei (Ephes. VI, 17). Aut cum principibus, quibus multum fuit aurum: sapientia. Qui compleverunt domos suas argento: eloquio Domini. Aut tanquam abortivum prolapsum de vulva matris: ut nunquam emeretur. Aut tanquam infantes qui non viderunt lucem: ad nobilitatem aliquam non pervenerunt. Ibi impii deposuerunt furorem suum: in morte ab hoc mundo. Ibi requieverunt fatigati corpore: aut fatigati corpore non animo, aut finem corporalium consecuti. Non audierunt vocem exactoris. Iudex tradet te exactori (Luc. XII, 58), inde est; hoc est, donata illis esse peccata: de impiis quippe dicebat. Pusillus et magnus ibi est. De uno dictum puto bene intelligi, secundum illud quod qui se humiliat, exaltabitur (Id. XIV, 11). Et servus non timens Dominum suum.

[Job 3] And the night in which they said, A man is conceived. Certain higher powers, who were able to know this. Let that night be darkness: lest he now suffer what he has suffered. Let that night be darkness; that is, let it be for oblivion. Nor let the Lord from above seek it. Let it not be restored through immortality; that is, let mortality perish. Nor let light come upon it: the light of memory. But let darkness and the shadow of death receive it: this life, which is a shadow of future punishment; so that the meaning is, let the Just One, who is light, not see it, but let darkness—that is, sinners and carnal tribulations concerning this life—[receive it]. And let them trouble it, as the bitternesses of the day: the precepts of a good life, or the day of judgment, by which carnal men are disturbed. And let darkness receive that night: perpetual [darkness]. Let it not be in the days of the year: among the just and spiritual who enjoy the sun, and are greater. But let that night be sorrow: because it causes sorrow to those who love it. Nor let it be numbered in the days of the months. The just in the Church, on account of the moon as a lesser light: to whom it is said, 'And I, brethren, could not speak to you as to spiritual men' (1 Cor. 3:1); so that Paul himself would be of the days of the year. But let him who curses that day curse it: the Lord, who will curse those who love carnal things. Let the stars of that night be darkened: those eminent in sins. Let it remain, and not come into the light. Because they will not be converted, he says through prophecy. Because it did not shut the gates of my mother's womb: the earthly city, which Babylon signifies. For the gates would be shut, if the sinner were not praised in the desires of his soul (Psalm 9:24). Why did I not die in the womb? before I should stand out to you through some action. For being conceived pertains to hope. I came from the womb, and did not perish at once? Therefore, the figure of him who had been hardened in such concupiscences is to be understood in these words. And why did the knees receive me: that I might be confirmed there? Why did I suck the breasts? doctrines nourishing unto wickedness. For now, sleeping, I would be at rest: by dying to this world. With the honored kings of the earth: in the Church. Who gloried in swords. Whence it is said, 'And the sword of the spirit, which is the word of God' (Eph. 6:17). Or with princes, who had much gold: wisdom. Who filled their houses with silver: with the eloquence of the Lord. Or as an abortion cast from the mother's womb: so that it never stood out. Or as infants who have not seen the light: they did not attain to any nobility. There the wicked have laid aside their fury: in death from this world. There the weary in body have rested: either weary in body but not in spirit, or having reached the end of corporal things. They have not heard the voice of the taskmaster. From this comes, 'The judge will hand you over to the officer' (Luke 12:58); that is, that their sins have been forgiven them: for he was speaking of the wicked. The small and the great are there. I think this is well understood as said of one, according to that which says 'he who humbles himself will be exalted' (Luke 14:11). And the servant not fearing his Lord.

Sive secundum illud, Vis non timere potestatem? Bonum fac (Rom. XIII, 3); sive secundum illud, Consummata dilectio foras mittit timorem (I Joan. IV, 18). Utquid enim datur eis qui in amaritudine sunt, lux? peccatorum honor. Et vita animabus quae sunt in doloribus? in dolorum materia, hoc est in peccatis. Quae desiderant mortem, et non contingit illis: adeptionem fructus peccati. Mors viro requies, cujus vita abscondita est: vel quia coram Deo vel quia paucis nota. De ea vero jam morte accipiendum, per quam morimur mundo. In illa enim non est requies. Conclisit enim Deus adversus eum: non eum dando in desideria cordis sui. Ante escas quippe meas gemitus adest: ante gaudium ciborum Dei tribulationes praecedere. Et fleo coarctatus timore: videns quia evitare non possum quae timui. Timor enim quem verebar, venit mihi: adversa quae de misericordia Dei ad correptionem fiunt. Neque in pace, neque in silentio, neque in requie. Falsa enim fuerunt, propter quae timebat. Venit enim mihi ira; vindicta, secundum quam justus vix salvus fit (I Petr. IV, 18).

[Ib. IV.] Verba Eliphaz. Pondus autem verborum tuorum quis sustinebit? Hic ergo dicit se cogi ad loquendum, quia non sustinet dicta ejus. Nonne timor tuus stultus est? Paratus enim ad haec esse debueras, si aliis veraciter suadebas. Nec talia bene timuisti; cum diceres, Timor enim quem verebar, venit mihi (Job III, 25). Et spes tua et simplicitas vitae tuae quasi stultitia: qua ista bona putantur.

Fremitus leonis et vox leaenae: ipse diabolus, et superbiae civitas, quae saepe etiam bestiae more a Prophetis ponitur. Et gaudium draconum extinctum est: superborum et insidiosorum. Myrmicoleon periit, eo quod non haberet escam. Quia in novissimo non erunt, quos inducens comedat. Separabuntur enim pii ab impiis. Hic autem errat, quod ea quae de diabolo audierat prophetata, de Job intelligebat. Myrmicoleon vero accipiendus est, vel quia utrumque in eo est, cum et rapit et occulte persequitur frumenta, quae sublato oculo facit non germinare; vel quia avaris et in terra thesaurizantibus dominatur; vel quia justos persequitur, quasi formicas praeparantes sibi escas aestate ad hiemem, quibus non pascetur, cum boni ab impiis fuerint separati.

Et catuli leonum divisi sunt ab invicem. Conspiratio principum civitatis illius dissipata est, qui nati sunt de illa societatis civitate et diabolo; vel quia se invicem vastaverunt. Inde est, Exsurget gens contra gentem (Marc. XIII, 8).

Either according to that, 'Do you wish not to fear authority? Do good' (Rom. 13:3); or according to that, 'Perfect love casts out fear' (1 John 4:18). For why is light given to those who are in bitterness? The honor of sinners. And life to souls that are in sorrows? In the matter of sorrows, that is, in sins. Who long for death, and it does not befall them: the attainment of the fruit of sin. Death is a rest for the man whose life is hidden: either because it is before God or because it is known to few. But this is now to be understood of that death by which we die to the world. For in that other death there is no rest. For God has shut him in: by not giving him over to the desires of his heart. For before my meals my groaning is present: tribulations precede the joy of the foods of God. And I weep, constrained by fear: seeing that I cannot avoid what I have feared. For the fear which I feared has come upon me: adversities which come from the mercy of God for correction. Neither in peace, nor in silence, nor in rest. For the things for which he feared were false. For wrath has come upon me; a vengeance, according to which the just man is scarcely saved (1 Pet. 4:18).

[Job IV] The Words of Eliphaz. But who will bear the weight of your words? Here, therefore, he says he is compelled to speak, because he cannot bear his sayings. Is not your fear foolish? For you ought to have been prepared for these things, if you were truly persuading others. Nor did you fear such things well; since you said, 'For the fear which I feared has come upon me' (Job 3:25). And your hope and the simplicity of your life are like foolishness, by which these things are thought to be good.

The roaring of the lion and the voice of the lioness: the devil himself, and the city of pride, which is also often depicted by the Prophets in the manner of a beast. And the joy of the dragons is extinguished: of the proud and the insidious. The ant-lion perished because it had no food. Because in the end there will be none whom it may entice and devour. For the pious will be separated from the impious. Here, however, he errs, in that he understood of Job those things which he had heard prophesied of the devil. But the ant-lion (*myrmicoleon*) is to be understood either because both natures are in it, since it both seizes and secretly pursues the grains, which, with a watchful eye, it prevents from sprouting; or because it rules over the avaricious and those who treasure up on earth; or because it persecutes the just, like ants preparing food for themselves in summer for the winter, on which it will not feed when the good have been separated from the impious.

And the lion's whelps are scattered from one another. The conspiracy of the princes of that city is dissipated, who were born of that city of society and the devil; or because they have laid waste to one another. Hence it is said, 'Nation will rise against nation' (Mark 13:8).

Nihil horum tibi accidisset: vel illa damna et orbitas et plaga vulneris; vel te non penetraret dolor animi, quia et te consolareris, si aliis ex corde dixisses, Numquid non capit auris mea ab eo magnifica? Quia ista quae dicit, ex revelatione se dicit dicere.

Et spiritus in faciem mihi occurrit. Quasi flatum sensisse vult intelligi: nam negat in consequentibus fuisse figuram. Reminiscendum ita etiam Spiritum in Apostolos descendisse.

Quid enim? numquid homo coram Domino mundus erit? Aut haec audisse se dicit; aut dicit ideo se horruisse, quia nemo mundus coram Domino; aut ideo sic vidisse, quia nemo coram Deo ita mundus est, ut Deum ut est videat. Modo mundus secundum perfectionem accipiendus, ut quod superius negat mundum hominem perire, secundum quemdam modum intelligamus.

Si contra servos suos non credit. Quod evenit cum diceret Elias, Domine, Prophetas tuos occiderunt: et dicit illi, Reliqui mihi septem millia virorum (III Reg. XIX, 14, 18). Non enim inde septem millia virorum jam munda erant. Nam angeli dicti sunt et Prophetae.

Et adversus Angelos suos pravum quid reperit. Vel quod adversus eos dicitur, vel quod ipsi dicunt. Hoc tamen potest etiam de veris Angelis accipi.

Habitanter autem domos luteas: quorum conversatio non est in coelis.

Percussit illos tanquam tineas. Aut aliqua corruptio percussit eos tanquam tineas, aut Deus eos percussit: vel hac tineas, vel sicut percutit tineas, hoc est, latenter intrinsecus corruptione ab eis ipsis exorta per concupiscentias carnales, hoc est habitatione in domibus luteis.

Et a mane usque ad vesperam ultra non sunt. Aut ultra saeculum hoc non sunt, aut a prosperis rebus usque ad tribulationem: poenam enim consecuti sunt.

Eo quod non possent sibi ipsis subvenire, perierunt: cum in se habent spem.

Interierunt, quia non habebant sapientiam: non in se sperandi.

[Ib. V.] Invoca autem, si quis tibi respondeat. Illis enim respondetur, qui mundi sunt coram Deo. Etenim stultum perimit ira: indignatio, qua quisque angitur, tanquam inique sibi aliquid acciderit, dum non cogitat usque adeo se immundum esse coram Deo, ut invocanti non Angeli respondere, aut se demonstrare dignati sint. Qui enim hoc non cogitat, stultus est, et ira irrationabili interimitur. Aut idcirco Angelos non audire, non videre potest stultus, quia ira interemptus est, et a zelo occisus. Errantem autem occidit zelus: ad imitandum peccatores. Ego autem vidi stultos, radicem mittentes.

None of these things would have happened to you: neither those losses and bereavement and the plague of your wound; nor would grief of soul have penetrated you, because you would have consoled yourself, if you had said to others from the heart, 'Does not my ear receive magnificent things from him?' Because these things which he says, he claims to say from a revelation.

And a spirit passed before my face. He wants it to be understood that he sensed something like a breath: for in the following words he denies that there was a form. It should be remembered that the Spirit also descended upon the Apostles in this way.

What then? Shall a man be clean before the Lord? Either he says that he heard these things; or he says that he shuddered for this reason, because no one is clean before the Lord; or that he saw thus because no one is so clean before God as to see God as He is. Now, 'clean' is to be taken according to perfection, so that what he denies above—that a clean man perishes—we may understand in a certain way.

If he does not trust his servants. Which happened when Elijah said, 'Lord, they have killed your prophets,' and He says to him, 'I have left for myself seven thousand men' (1 Kings 19:14, 18). For from that, the seven thousand men were not yet clean. For both prophets have been called angels.

And against his Angels he found some perversity. Either what is said against them, or what they themselves say. However, this can also be understood of true Angels.

But those who dwell in houses of clay: whose conversation is not in heaven.

He struck them like a moth. Either some corruption struck them like a moth, or God struck them: either with this moth, or as a moth strikes, that is, secretly and intrinsically, with a corruption arising from themselves through carnal concupiscences, that is, from dwelling in houses of clay.

And from morning to evening they are no more. Either they do not exist beyond this age, or they pass from prosperous things to tribulation: for they have received their punishment.

Because they could not help themselves, they perished: since they have hope in themselves.

They perished because they had no wisdom: that of not hoping in themselves.

[Job 5] Call now, if there is any that will answer thee. For a response is given to those who are clean before God. For wrath killeth the foolish man: that is, the indignation by which one is tormented, as if something had befallen him unjustly, while he does not consider that he is so unclean before God that the Angels would not deign to answer or show themselves to him when he calls. For he who does not consider this is foolish, and is killed by an irrational wrath. Or for this reason the foolish man cannot hear or see the Angels, because he is destroyed by wrath and slain by zeal. But zeal slays the one who errs: that is, to imitate sinners. But I have seen the foolish taking root.

Stultos nunc impios accipiendum, ut e contrario sapientia hominis pietas sit, sicut in consequentibus dicitur. Et conterantur super januas infirmorum: humilium, cum recepti fuerint in cubiculum a sponso, et stulti foris remanserint (Matth. XXV)? Quae enim illi congregaverunt, iusti comedent. Et de Judaeis potest intelligi, congregantibus prophetias, quas Gentiles potius comederunt; et de his qui facientes comedunt quae alii praecipunt et non faciunt. Ipsi vero de malis non liberabuntur: quamvis praedicent non esse facienda. Exhaustiatur fortitudo eorum: qua superbiunt adversus infirmos. Exhaustiatur autem, ut jam incipiat laborare. Non enim prodiet de terra labor: id est de creatura non conquerantur, sed de se. Sed homo in labore nascitur. Secundum id dictum est, nascitur, secundum quod in laboriosam vitam ex quieta quisque convertitur. Pulli autem vulturis altissime volitant. Vultur bene intelligitur Dominus, quia altitudine prophetiae vidit mortalitatem nostram, qua descendens pasceretur, convertens nos in corpus suum. Pulli ergo vulturis, filii sponsi dicti sunt: altissime autem volitantes, conversationem in coelis habentes (Philipp. III, 20), ut a labore liberentur in quo homo nascitur. Secuti sunt quippe vocem dicentis, Venite ad me, omnes qui laboratis (Matth. XI, 28). Possunt et pulli vulturis in malo intelligi aerae potestates, quae mortibus, hoc est peccatis, pascuntur. Quoniam huiusmodi praevaricatores angeli non sunt perducti ad humilitatem mortalitatis multum laboriosam, in qua homo nascitur, valde illi superbiunt, hoc est altissime volitant. Qui dat pluviam super faciem terrae: tanquam confitentibus faciat misericordiam. Ut non faciat manus eorum veritatem. Non faciant quod promittunt, minantes dominari infirmis. In die occurrent illis tenebrae: ut Judaeis, qui Dominum non cognoverunt quis esset. Aut tanquam in nocte palpabunt in meridie: sicut videntes signa, tamen dubitant dicentes, Propheta est; alii, Seducit populum (Joan. VII, 40 12): quando nec ad lucernam videre voluerunt. Et pereant in bello: in tentationibus. Et egrediatur de manu potentis infirmus: diaboli. Sit autem infirmo spes. Illi enim fortes rem hic quaerunt.

"Foolish" is now to be understood as "impious," so that, on the contrary, the wisdom of man may be piety, as is said in the following passages. And may they be crushed at the gates of the weak: that is, of the humble, when they have been received into the chamber by the bridegroom, and the foolish have remained outside (Matthew 25)? For what they have gathered, the just will eat. And this can be understood of the Jews, who gathered the prophecies which the Gentiles rather consumed; and of those who, by their actions, consume what others command but do not do. But they themselves will not be delivered from evils: although they preach that they should not be done. Let their strength be drained away: by which they are proud against the weak. But let it be drained away, so that he may now begin to labor. For labor will not come forth from the earth: that is, let them not complain of the creature, but of themselves. But man is born to labor. It is said "is born" in the sense that each one is converted from a quiet life to a laborious one. But the young of the vulture fly very high. The vulture is well understood as the Lord, because from the height of prophecy He saw our mortality, by which, descending, He would be fed, converting us into His own body. Therefore, the young of the vulture are called the sons of the bridegroom: flying very high, having their conversation in heaven (Philippians 3:20), so that they may be freed from the labor into which man is born. For they have followed the voice of Him who says, "Come to me, all you who labor" (Matthew 11:28). The young of the vulture can also be understood in a negative sense as the powers of the air, which are fed by deaths, that is, by sins. Since such transgressing angels have not been brought to the very laborious humility of mortality, into which man is born, they are very proud, that is, they fly very high. Who gives rain upon the face of the earth: as if showing mercy to those who confess. So that their hands do not accomplish the truth. They do not do what they promise, threatening to dominate the weak. In the daytime darkness shall come upon them: as with the Jews, who did not know who the Lord was. Or they shall grope at noonday as in the night: just as those who, seeing signs, still doubt, saying, "He is a prophet," and others, "He deceives the people" (John 7:40, 12): when they were unwilling to see even by lamplight. And they perish in war: in temptations. And the weak escapes from the hand of the mighty: of the devil. But let the weak have hope. For the strong seek their reward here.

Beatus autem vir quem arguit Dominus. In hoc enim errat, quia videtur sibi Job, quia iniquitatibus suis haec patiatur, cum ex hoc beatus sit, quia in hac vita cum arguitur, habet corrigendi possibilitatem. Et in septimo non te tanget malum. Sacramentum sabbati. In fame te liberabit a morte. Verbo enim alit, et facit firmum ad tentationes. In praelio vero de manu ferri solvet te: de potestate vinculorum. A flagello linguae abscondet te: ne sentias contumelias; non ne patiaris. Injustos et iniquos deridebis: ut sapientia perditionem iniquorum irridebit (Prov. I, 26). Et feroces bestias non timebis: id est, Judaeos non timebis; quia tibi Gentes obaudient. Haec autem de Domino accipienda sunt. Eliphaz hic errat, quia putat de Job intelligenda, quae ei revelata sunt, cum totum Domino competat. Quia cum lapidibus agri habebis foedus. Lapidēs agri, quia in Gentibus nulla ordinatio Legis fuit, ut quasi de aedificio lapides essent. Bestiae enim ferae pacatae erunt tibi. Sive de Judaeis, sive de Gentibus. Deinde scies quod in pace erit domus tua: id est, Ecclesia. Et filii tui erunt tanquam omnis herba in campo: sine ariditate. Et venies in sepulcrum tanquam frumentum maturum: post passionem. Ecce haec ita exquisivimus. Hic auctoritas hujus prophetiae confirmatur. Tu vero scito temetipsum, quid egeris. Non enim injuste haec tibi Deus permisit accidere.

Sed ut videtur, verba sunt mala. Non enim verba Job de impatientia sunt flagellorum, cum significant dolorem, non peculiarem Job, sed quem habuit de omni genere humano. Sagittae enim Domini in corpore meo sunt. Verba Dei, quibus anima transfigitur, cum cogitur ad confessionem. Quarum furor bibit sanguinem meum. Tollunt enim peccatum. Cum enim incipio loqui, stimulant me. Quod enim loquor, illae cogunt. Quid enim? numquid frustra onager clamabit, nisi escam requirens? ut inde famem patiatur, quia liber esse voluit. Aut bos mugiet, cum habeat in praesepe cibos? Asino cibaria labore bovis praeparantur, sicut Gentibus labore Prophetarum et Apostolorum, qui utique Judaei fuerunt. Itaque haec verba cibum desiderantis sunt, id est auxilium, non impatientis ad dolorem.

But blessed is the man whom the Lord corrects. For in this he errs, because it seems to Job that he suffers these things for his iniquities, when for this very reason he is blessed, because when he is corrected in this life, he has the possibility of amendment. And in the seventh, evil shall not touch thee. The sacrament of the Sabbath. In famine he shall deliver thee from death. For He nourishes with the Word, and makes one firm against temptations. And in battle he shall deliver thee from the hand of the sword: from the power of bonds. He shall hide thee from the scourge of the tongue: so that you may not feel the insults, not so that you may not suffer them. Thou shalt laugh at the unjust and the wicked: as wisdom will laugh at the destruction of the wicked (Proverbs 1:26). And thou shalt not be afraid of the fierce beasts: that is, you will not fear the Jews; because the Gentiles will obey you. But these things are to be understood of the Lord. Eliphaz errs here, because he thinks that the things revealed to him are to be understood of Job, when the whole applies to the Lord. For thou shalt have a covenant with the stones of the field. The stones of the field, because among the Gentiles there was no ordinance of the Law, so that they were like stones from a building. For the wild beasts shall be at peace with thee. Whether of the Jews, or of the Gentiles. Then thou shalt know that thy house shall be in peace: that is, the Church. And thy children shall be as all the grass of the field: without dryness. And thou shalt come to the grave like ripe grain: after the passion. Behold, we have searched these things out. Here the authority of this prophecy is confirmed. But you, know yourself, what you have done. For not unjustly has God allowed these things to happen to you.

But as it seems, the words are evil. For Job's words are not about impatience with his scourges, since they signify a sorrow, not peculiar to Job, but one which he had for the entire human race. For the arrows of the Lord are in my body. The words of God, by which the soul is transfixed when it is forced to confession. Whose fury drinks my blood. For they take away sin. For when I begin to speak, they spur me on. For what I speak, they compel. For what? Will the wild ass cry out in vain, unless seeking food? so that he suffers hunger from this, because he wished to be free. Or will the ox low when it has fodder in its manger? Food is prepared for the ass by the labor of the ox, just as for the Gentiles by the labor of the Prophets and Apostles, who were indeed Jews. Therefore, these are the words of one desiring food, that is, help, not of one impatient with suffering.

Numquid potest sine sale edi panis? Quasi ei diceretur, Cur sic ea per figuras dicis? respondet, quia si ex persona sua ea diceret, insulsa essent. Aut est sapor in sermonibus vanis? Vanos sermones hominum dicit; quia panis verba Dei sunt, sed panis coelestis. Sic nec anima mea potest cessare. Quomodo non potest sine sale edi panis, sic nunc ministerium praebeo verbo Dei; propter illud, Quomodo audient sine praedicante (Rom. X, 14)? Fetidas enim escas meas video sicut est odor leonis. Nam verba mea fetida sunt sicut leo: vel propter superbiam, per quam jactantes putent; vel propter quod amplexantes carnalia, fetorem leonis habent, qui propriis verbis gaudent.

Quod si det, et veniat postulatio mea. Postulationem dicit, rem quam petebat. Et spem meam det Dominus Sic enim confidens ob spem post tribulationem venturae consolationis, opportune tentatur. Bene autem spem dicit; quia cum res venerit, jam tentatio non erit necessaria, Sit mihi civitas sepulcrum, super cujus muros saliebam. Societatem illam Babyloniae vult sibi sepulcrum: non ut eum obruat, sed ut sciat quia mortuos tegit quicumque in illa fuerint, de cujus tanquam firmamento et munimine superbiebat.

Non parcam. Non enim mentitus sum: verba sunt sancta Dei mei. Quia non alia dixit quam audivit a Deo. Id est de homine generaliter prophetantis, quia auxilio indiget in confessione. Quae est enim virtus mea, ut sufferam? Quod significabat vulnus ejus. Aut quod tempus meum, ut sustineat anima mea? Quia imminente morte terrentur homines, ut convertantur, et confiteantur Deo putredinem peccatorum, cujus consideratione se dicit cogi ad confessionem.

Numquid virtus lapidum virtus mea? Duros et impenetrabiles jaculis verborum Dei, qui non moventur ad confitendum. Aut non in ipso confidebam, cum mihi bene esset: id est, cum essem immortalis ad imaginem Dei. Sed adiutorium a me recessit. Factus mortalis volens in me confidere. Et visitatio Domini me despexit. Secundum quod dictum est, Aut filius hominis, quoniam visitas eum (Psal. VIII, 5). Propinqui mei non respexerunt me. Horrui Angelis. Tanquam torrens deficiens. Misericordia enim aliquando inundavit me; et siccavi, et non fui mihi fons.

Can bread be eaten without salt? As if it were said to him, "Why do you say these things in figures?" he responds that if he were to say them from his own person, they would be tasteless. Or is there any flavor in empty speeches? He calls the speeches of men empty; because the bread is the words of God, but the heavenly bread. Thus my soul cannot cease either. Just as bread cannot be eaten without salt, so now I offer my service to the word of God; on account of that which is written, "How shall they hear without a preacher?" (Rom. 10:14). For I see my foods as foul, like the odor of a lion. For my words are foul like a lion: either because of pride, through which they might think themselves boastful; or because those who embrace carnal things have the stench of a lion, who rejoice in their own words.

That which He might grant, and may my request come. He says "request," the thing which he was asking for. And may the Lord grant my hope. For thus, being confident on account of the hope of consolation to come after tribulation, he is fittingly tempted. But he rightly says "hope"; because when the thing itself has come, temptation will no longer be necessary. Let the city be a sepulcher for me, over whose walls I used to leap. He wishes that society of Babylon to be a sepulcher for him: not that it might overwhelm him, but that he might know that it covers the dead, whoever may be in it, in whose supposed foundation and defense he took pride.

I will not spare. For I have not lied: they are the holy words of my God. Because he said nothing other than what he heard from God. That is, of one prophesying generally about man, that he is in need of help in confession. For what is my strength, that I should endure? Which his wound signified. Or what is my time, that my soul should hold out? Because with death imminent, men are terrified, so that they may be converted and confess to God the rottenness of their sins, by the consideration of which he says he is compelled to confession.

Is my strength the strength of stones? He means those who are hard and impenetrable to the darts of God's words, who are not moved to confess. Or did I not trust in Him, when it was well with me: that is, when I was immortal in the image of God. But help has departed from me. Having become mortal, wishing to trust in myself. And the visitation of the Lord has despised me. According to what is said, "Or the son of man, that thou visitest him" (Ps. 8:5). My kinsmen have not regarded me. I have become a horror to the Angels. Like a failing torrent. For mercy once inundated me; and I have dried up, and I was not a fountain for myself.

Aut sicut fluctus transierunt me: tanquam sint consolationes potus. Qui me metuebant, nunc irruerunt super me: diabolus cum angelis suis. Perii, et exsul de domo mea factus sum: aut de habitatione coelesti, aut de conscientia. Idcirco foras extra domum suam sedebat. Vias Themanorum videte, semitas Sabaeorum intuemini. Illos significat, qui in temporalibus confidunt, de quibus se, id est, hominem quem significat, dicit non praesumere. Nunc autem et vos insurrexistis in me sine misericordia: putantes beatitudinem hominum, si carnalibus abundant. Quia insultabant, potius quam compatiebantur. Sed videntes vulnus meum, timete. Intelligentes quid significet, timete futuras poenas. Quid enim? numquid aliquid vos petii? aut fortitudine vestra indigeo? Quia coram eo infirmus est, qui eum potest salvare.

Docete me, et ego obmutescam. Idcirco enim patientes debuerunt esse ad doctrinam ejus, quia ipsi eum docere non poterant. Sed, ut video, parva veri hominis verba dicitis. Eum dicit verum hominem, qui personam significat agentis poenitentiam, conversione ad Deum, cujus parva verba dicebant. Non enim a vobis auxilium peto. Verus enim homo a Deo petit auxilium. Ille enim verus est qui confitetur. Unde est, Qui facit veritatem, venit ad lucem (Joan. III, 21). Neque enim elocutionem sermonis vestri sustinebo. Dei enim se locutionem dixit sustinere, qua instruatur.

Verumtamen super pupillum irruistis. Quod ad vos pertinet, insultare mihi voluistis, quamvis non intellexeritis quid significet. Quia neque Job, quem videbant, insultare debuerant; ideo, Verumtamen. Nunc autem inspicientes vacate mihi: non habentes quod me doceatis. Et rursum justitiae adestote. Quia primo videbantur sibi justitia cogi ad loquendum. Non est enim in ore meo iniquitas; et fauces meae nonne sapientiam meditabantur? Dicit se non Deum accusasse, sed hominem induxisse accusantem iniquitates suas, sicut superius sermo ejus intellectus est. Hanc dicit meditationem sapientiae.

[Ib. VII.] Numquid non tentatio est vita humana super terram? Hic jam apertius ostendit ex cujus significatione superius loqueretur. Tentationem vero dicit tanquam stadium certaminis, ubi vincit homo, vel vincitur.

Et sicut quotidiani mercenarii vita ejus: temporalem mercedem exspectantis, ut jam eorum qui justitiae suae fructum in futurum exspectant, non sit vita super terram.

Aut tanquam servus metuens dominum suum, et consecutus umbram. Quod significat absconditio Adae a facie Domini, et tectio foliorum de quibus umbra fit, quam relicto Deo consecutus est homo.

Aut tanquam mercenarius qui exspectat mercedem operis sui. Iste a superiori hoc differt, quod superior habuit, hic autem habere desiderat ipsa temporalia.

Or they have passed over me like a flood: as if the consolations were a drink. Those who feared me have now rushed upon me: the devil with his angels. I have perished, and have been made an exile from my house: either from the heavenly dwelling, or from my conscience. For that reason he was sitting outside, away from his house. Behold the ways of the Temanites, consider the paths of the Sabeans. He signifies those who trust in temporal things, from which he says that he—that is, the man whom he signifies—does not presume. But now you also have risen up against me without mercy: thinking that the blessedness of men consists in abounding in carnal things. Because they were insulting, rather than sympathizing. But seeing my wound, be afraid. Understanding what it signifies, fear the future punishments. For what? Have I asked anything of you? Or do I need your strength? Because he is weak before Him who can save him.

Teach me, and I will be silent. For they ought to have been patient for his teaching, because they themselves could not teach him. But, as I see, you speak the small words of a true man. He calls him a true man who signifies the person of one doing penance, by conversion to God, whose small words they were speaking. For I do not ask for help from you. For a true man asks for help from God. For he is true who confesses. Hence it is said, "He who does the truth, comes to the light" (John 3:21). For I will not endure the elocution of your speech. For he said that he endures the speech of God, by which he may be instructed.

Nevertheless, you have rushed upon an orphan. As far as it pertains to you, you wished to insult me, although you did not understand what it signifies. Because they ought not to have insulted even the Job whom they saw; therefore, "Nevertheless." Now therefore, looking on, attend to me: having nothing that you might teach me. And again, be present for justice. Because at first they seemed to themselves to be compelled by justice to speak. For there is no iniquity in my mouth; and did not my jaws meditate wisdom? He says that he did not accuse God, but introduced man accusing his own iniquities, as his speech was understood above. This he calls the meditation of wisdom.

Is not the life of man upon earth a temptation? Here he now shows more openly from whose meaning he was speaking above. Indeed, he calls it a temptation as if it were an arena of conflict, where a man either conquers or is conquered.

And his life is like that of a daily hireling: one who expects a temporal wage, so that the life of those who await the future fruit of their justice is not upon the earth.

Or like a servant fearing his master, and having attained a shadow. This is signified by the hiding of Adam from the face of the Lord, and the covering of leaves from which a shadow is made, which man obtained after abandoning God.

Or like a hireling who awaits the wage for his work. This one differs from the former in this: that the former had, whereas this one desires, temporal things themselves.

Sic et ego exspectavi menses vanos. Jam ad umbram dixit vanos, id est temporalia bona.

Et noctes dolorum datae sunt mihi: in quibus et lux amittitur sapientiae, et materies est poenarum.

Si dormiero, dico, Quando dies? et si surrexero, rursum, Quando vespere? Quando cupiditatem negotii patitur homo in otio, et otii in negotio.

Repleor autem doloribus a vespere usque ad mane: quo occidit a Deo. Unde et ad vesperam deambulans Deus eos dimisit (Gen. III, 7, 8): quod significat dolentes, quibus nulla exspectatio est remedii, nisi mane. De quo dicitur, Mane astabo tibi (Psal. V, 5); id est, quando post iudicium mane Deus revelabitur iustis. Unde et Dominus vespere sepelitur, et mane resurgit (Joan. XIX et XX). Hanc ergo vitam tanquam lucifero potest comparare.

Et concrevit corpus meum putredine vermium: vermium multitudine. Infundo glebas terrae, radens saniem.

Expressio cupiditatum vel curarum confessionis, in qua gaudent iniqui; quod ad occasionem redigunt peccandi, quae alii per poenitentiam confitentur: unde sunt canes, qui Lazari vulnera lungebant (Luc. XVI, 21).

Et vita mea exilior est quam loquela. Minus enim facio quam loquor.

Recordare ergo quia spiritus est vita mea: id est, in fame spirituali. Et non revertar ad visibilia.

Non me cognoscet oculus videntis: quia mutabor; ut videntem hic, diabolum accipiamus invidentem.

Oculi tui in me, et non subsisto. Interficis enim in me vitam carnalem in qua fuit.

Tanquam nubes expurgata de coelo: aut per coelum purgata; quomodo dicimus de ferro purgata: ut hic significaverit auxilium sibi fuisse de coelo, ut purgaretur: aut certe ut jam non sit nubes, sed in aerem purum extenuetur, tanquam radiis solis expurgata, ut obscuritas carnis et sanguinis non sit in coelo. Non enim caro et sanguis regnum Dei possidebunt, cum corruptibile hoc induerit incorruptionem, et absorbebitur mors in victoriam (I Cor. XV, 50, 53, 54).

Si enim homo descenderit ad inferos, ultra non ascendet. Ad hoc ergo recordare, ut non descendas.

Et non revertetur amplius in domum suam: id est, ad requiem suam.

Propterea itaque et ego non parcam ori meo: confitendo, cum tempus est.

Utrumne mare sum ego, aut draco? Non enim sicut impios aut diabolum repulisti.

So I too have expected vain months. He now said 'vain' in reference to the shadow, that is, temporal goods.

And nights of sorrow have been given to me: in which both the light of wisdom is lost, and there is material for punishments.

If I lie down to sleep, I say, 'When will it be day?' and if I rise, again, 'When will it be evening?' When a man suffers the desire for business in his leisure, and for leisure in his business.

But I am filled with sorrows from evening until morning: by which he has fallen away from God. Whence also God, walking in the evening, dismissed them (Gen. 3:7-8): which signifies those who are sorrowful, for whom there is no expectation of remedy, except in the morning. Of which it is said, 'In the morning I will stand before you' (Ps. 5:5); that is, when in the morning after the judgment God will be revealed to the just. Whence also the Lord is buried in the evening, and rises in the morning (John 19 and 20). Therefore, he can compare this life to the morning star.

And my body is covered with the rottenness of worms: with a multitude of worms. I pour out upon the clods of the earth, scraping the pus.

An expression of the desires or cares of confession, in which the iniquitous rejoice; because they reduce to an occasion for sinning what others confess through penance: whence they are the dogs who licked the sores of Lazarus (Luke 16:21).

And my life is slighter than my speech. For I do less than I speak.

Remember therefore that my life is spirit: that is, in spiritual hunger. And I will not return to visible things.

The eye of him who sees me will not know me: because I will be changed; so that here we may understand 'him who sees' as the envious devil.

Your eyes are upon me, and I do not subsist. For you kill in me the carnal life in which it was.

As a cloud purged from heaven: or purged by heaven; as we say 'purged of iron': so that here it may have signified that help was given to him from heaven, that he might be purged: or certainly so that it is no longer a cloud, but is thinned into pure air, as if purged by the rays of the sun, so that the obscurity of flesh and blood may not be in heaven. For flesh and blood will not possess the kingdom of God, when this corruptible has put on incorruption, and death will be swallowed up in victory (1 Cor. 15:50, 53-54).

For if a man goes down to the underworld, he will not ascend again. Therefore, remember this, so that you may not descend.

And he will not return again to his house: that is, to his rest.

Therefore I also will not spare my mouth: by confessing, when it is time.

Am I the sea, or a dragon? For you have not repulsed me as you did the impious or the devil.

Quia statuisti super me custodiam: ut non me moveam ad perturbationem, ut sunt maris termini.

Quia dixi, Consolabitur me lectus meus: carnalia, in quibus requiescebat. Et referam ad meipsum consolationem in toro meo. Ad te enim debeo referre consolationem meam.

Exterres me per somnia, et per visionem me obstupefacis: per tribulationes vitae hujus, quae ita somnia sunt, quomodo et bona vitae hujus somnia.

Absolves a spiritu meo animam meam: propter visibiles terrores, a quibus liberabitur anima metuens venire ad eos.

Et a morte ossa mea repuli. Nam ierant in mortem ossa mea, nisi his exterritus fortior essem et patiens, quod est ossium firmitas.

Non enim in sempiternum vivam, ut patienter feram. Brevitate vitae, et metu mortis me correxi. Unde inconvertibilis diabolus, quia non moritur, sed damnatur. Initium sapientiae timor (Eccli. I, 16), inde est.

Discede a me; vana est enim vita mea: quia non suffero tentationes.

Aut quia sensu tuo intendisti in eum: propter quod rationalis est. Unde illud, Nos autem sensum Domini habemus (I Cor. II, 16). Rationis vero munus dicit extensionem intellectus.

Et in requie judicabis eum: dignum requie.

Usquequo me non dimittis? vinctum tribulationibus. Neque deseris, donec deglutiam salivam meam? in dolore ac flagellis contineam et absorbeam voluptatum fluxus, per tribulationes admonitus.

Si ego peccavi, quid possum tibi facere? Sensus hic est, Si peccavi, nihil possum tibi facere. An forte loquendo molesti tibi sunt homines? Tu ergo qui scis sensum, quare constituisti hominem, ut loqueretur adversus te, ut esset tibi oneri? Si autem peccatum hominis, nec facto nec dicto tibi nocet, quare non oblivisceris peccatum ejus, sed purgas illud potius; nisi quia illa quae supra dicta sunt, ad bonitatem tuam referuntur?

Quid est enim homo, quod exaltasti eum? Quae non intelligentes amici ejus, putaverunt ab eo Deum reprehendi.

Si enim non propterea facis mihi tentationes ut cohibeam fluxos motus meos, ut mihi ita consulas; quae alia causa est ut corripias hominem? Non enim nocere tibi potest quia peccat; aut sentis quasi adversitatem loquela ejus, cum scias sensum humanum, et utique posses quod tibi adversarium est non constituere.

Because you have set a guard over me: so that I may not be moved to disturbance, as are the boundaries of the sea.

Because I said, 'My bed will console me': carnal things, in which he was resting. And I will bring back consolation to myself on my couch. For to you I ought to refer my consolation.

You terrify me through dreams, and you stupefy me through visions: through the tribulations of this life, which are dreams in the same way that the good things of this life are also dreams.

You will release my soul from my spirit: on account of the visible terrors, from which the soul, fearing to come to them, will be freed.

And I have pushed my bones back from death. For my bones would have gone into death, had I not, terrified by these things, been stronger and more patient, which is the firmness of bones.

For I will not live forever, that I should bear it patiently. By the brevity of life, and by the fear of death, I have corrected myself. Whence the devil is inconvertible, because he does not die, but is damned. The beginning of wisdom is fear (Ecclus. 1:16), hence it is.

Depart from me; for my life is vain: because I cannot bear temptations.

Or because you have directed your sense toward him: on account of which he is rational. Whence that saying, 'But we have the mind of the Lord' (1 Cor. 2:16). Indeed, he calls the gift of reason the extension of the intellect.

And in rest you will judge him: worthy of rest.

How long will you not let me go? bound by tribulations. Nor leave me, until I swallow my spittle? that in sorrow and scourges I may contain and absorb the flow of pleasures, admonished by tribulations.

If I have sinned, what can I do to you? The meaning here is, If I have sinned, I can do nothing to you. Or perhaps are men troublesome to you by speaking? You therefore who know the meaning, why have you established man, that he should speak against you, that he should be a burden to you? But if the sin of man harms you neither in deed nor in word, why do you not forget his sin, but rather purge it; unless it is because those things which were said above are referred to your goodness?

For what is man, that you have exalted him? His friends, not understanding these things, thought that God was being reproached by him.

For if you do not bring temptations upon me for this reason, that I may restrain my flowing movements, so that you may thus take counsel for me; what other cause is there that you should correct man? For he cannot harm you because he sins; nor do you feel, as it were, an opposition in his speech, since you know the human mind, and you could certainly not have established that which is opposed to you.

Et quare non es oblitus iniquitatis meae: si non ea causa ut mihi prodessent tentationes istae, ut bonitatis tuae sit totum, et quod me corripis?

Nunc autem in terram ibo. Cum enim purges peccatum meum, restat mihi tamen adhuc in terram ire per mortem corporalem.

Nam evigilabo, et ultra non ero: in hac terra.

[Ib. VIII.] Verba Baldad Sauchitis. Misit in manu iniquitates eorum. In manu misit, aut in vindicta, aut supputatione debitores eos, id est peccatores demonstravit. Et restituet tibi vitam justitiae: quae debetur justitiae, id est beatam. Et erunt priora tua minima: in comparatione posteriorum, quae infinita erunt. Aut numquid non hi docebunt te, et referent tibi? Quoniam nonnullorum major est auctoritas. Jam et hic de Christo dicturus audita narrat, quomodo Eliphaz narravit revelationem. Numquid viret scirpus sine aqua? Ita ergo et impii arescent sine misericordia Dei. Adhuc in sua radice consistit, et non metetur: si aquam non habeat. Antequam bibat omnis herba, nonne are scit? nisi bibat: non enim aliquando viruit impius. Atque araneis complebitur tabernaculum ejus: opera inutilia. Jam vero de Judaeis et Domino videtur dicere. Quod si et suffulserit domum suam, non stabit: aut Scripturis sanctis, aut spe promissionis Domini, aut regnum ipsum. Et cum coeperit, non permanebit: sequi Deum; quod Judaeis evenit, qui secuti non sunt incipientes. Humidus enim est ante solem: carnalium fluxu putrescentes. Ante solem vero, sub tribulationibus, ut ante, sub significet, sicut dicimus, Ante me fac. Et de putredine ejus germen ejus ascendet. Nisi enim illi tam mali essent, non per passionem exaltaretur Dominus, qui de illis secundum carnem natus est (Rom. IX, 5). In congregationibus lapidum dormit. Majores enim illum crucifigent. Et in medio lapillorum vivet: humilium, de quibus fuerunt Apostoli. Si deglutietur, locus mentietur eum. Si absconderit quod Filius Dei sit, dicetur quia non est Filius Dei. Opus est ergo ut ipse sese indicet: in hoc enim loco non possunt divina cognosci. De terra autem alterum germinabit: vel Dominus resurgendo, vel alterum genus piorum, id est Christianorum. Dominus enim non probabit innocentem. An, non reprobabit? vel illud, Impium non probabit innocentem? Nec ullum munus: id est, sacrificia quae habebant Judaei. Veracium autem os implebit risu: confitentium. Et tabernaculum impii non permanebit: vel ipsum templum, vel regnum.

And why have you not forgotten my iniquity: if not for the reason that these temptations might be profitable to me, so that the whole is of your goodness, even that you correct me?

But now I will go into the earth. For although you purge my sin, it still remains for me to go into the earth through bodily death.

For I will awake, and I will be no more: on this earth.

[Ibid. VIII.] The words of Bildad the Shuhite. He has delivered them into the hand of their iniquity. "He delivered into the hand" means He showed them to be debtors—that is, sinners—either in vengeance or by reckoning. And He will restore to you the life of justice: that which is owed to justice, that is, a blessed life. And your former things will be very small: in comparison with the latter things, which will be infinite. Or will not these teach you, and tell you? Because the authority of some is greater. Now here also, about to speak of Christ, he narrates things he has heard, just as Eliphaz narrated a revelation. Can the rush grow green without water? So therefore, the impious will also wither without the mercy of God. It is still in its root, and will not be cut: if it does not have water. Before every herb drinks, does it not wither? unless it drinks: for the impious person has never been green. And his tent will be filled with spiders' webs: useless works. Now indeed, he seems to speak of the Jews and the Lord. And if he props up his house, it will not stand: either with the holy Scriptures, or with the hope of the Lord's promise, or the kingdom itself. And when he begins, he will not remain: to follow God; which happened to the Jews, who, having begun, did not follow through. For he is moist before the sun: rotting with the flux of carnal things. But "before the sun" means under tribulations, so that "before" (ante) signifies "under" (sub), as when we say, "Do it before me." And from his rottenness his shoot will ascend. For unless they were so evil, the Lord, who was born of them according to the flesh (Rom. 9:5), would not be exalted through the passion. He sleeps in heaps of stones. For the great ones will crucify him. And he will live in the midst of small stones: of the humble, of whom the Apostles were. If he is swallowed up, the place will deny him. If he hides that he is the Son of God, it will be said that he is not the Son of God. It is necessary, therefore, that he reveal himself; for in this place divine things cannot be known. But another will sprout from the earth: either the Lord by resurrecting, or another kind of pious people, that is, Christians. For the Lord will not test the innocent. Or, will he not reject? Or that, "He will not approve the impious as innocent"? Nor any gift: that is, the sacrifices which the Jews had. But he will fill the mouth of the truthful with laughter: of those who confess. And the tent of the impious will not remain: either the temple itself, or the kingdom.

[Ib. IX.] Verba Job. Vere scio qui ita est; id est, quia secundum iniquitates meas haec mihi restituit: sed non sicut vos arbitramini; sed quia nemo est in conspectu ejus justus. Non respondebunt ei unum de mille. In omnibus quippe vincet. Qui in vetustatem perducit montes, et nesciunt: id est ad infirmitatem; ut est, Inveteravi in omnibus inimicis meis (Psal. VI, 8). Qui vertit eos in ira. Irascendo eos vertit, id est, ut aliud inveniant quam appetierant, cum qui se exaltat, humiliabitur (Luc. XIV, 11). Qui commovet orbem a fundamentis: per vocationem, quae facta est, per quam commoti sunt excellentes in mundo. Et columnae ejus movebuntur. Qui praecipit soli, et non oritur: ut aut sapientia non intelligatur, aut qui scripserunt; ut est, Signa librum (Dan. XII, 4). Qui extendit coelum solus: Ecclesiam, quae proprie Dei sedes est, quam extendit per totum orbem; solus, ad significandam unitatem Trinitatis. Nam utique per Filium in Spiritu sancto omnia facta sunt. Et ambulat super mare tanquam super terram. Super terram, id est, firmiter confirmans Ecclesiam in saeculo, vel subjiciendo sibi peccatores, in quibus non mergitur, non cedendo tentationibus eorum. Si transgressus me fuerit, non videbo. Si altior me fuerit, aut celeritate perstrinxerit me, non eum agnoscam. Opus est ergo ut et congruat infirmitati meae, et non me deserat. Si enim morti tradiderit, quis avertet? Morti enim tradit, cum vel transgreditur, vel transit ut nesciatur. Haec est mors animae, ut Deum nesciat. Ipsius enim inavertibilis ira. Aliorum enim potest averti a potentiore. Ab ipso subdita sunt caetera sub coelo : excepto ipso coelo, id est rationali creatura; quia si ipsa sibi caetera subdidisset, nunquam per ea, quae sibi subdiderat, puniretur: quia vero Deus ei illa subdidit, punitur per ea, quando offenderit eum qui subdidit. Quod si etiam justus fuero, non exaudiet me: rogans eum, praesumens de mea justitia. Comparans enim ea his quae apud se sunt incommutabilibus et perpetuis, tanquam injustum me non exaudiet. Ergo ejus mihi misericordia necessaria est. Judicium ejus rogabo: quia ego judicare non possum me justum esse. Unde est, Sed neque meipsum judico; qui autem judicat me, Dominus est (I Cor. IV, 3, 4). Si vero invocavero, et non exaudierit; non credam quoniam exaudivit vocem meam. Cum judicium ejus rogo, si non exaudierit, non credam quod vel aliquando exaudierit me: occultis enim causis me audivit, non merito deprecationis meae. Aut certe, non credam non me exauditum nunc: aliquando enim exauditus sum. Aut ita, Quia si exaudierit quod peto, credam etiam exauditum me: nam si non credidero, quamvis fiat quod peto, tamen non exauditus sum; ut signum exauditionis credulitas postulantis sit.

[Job 9] The words of Job. Truly I know that it is so; that is, because He has repaid these things to me according to my iniquities: but not as you think; but because no one is just in His sight. They will not answer Him one thing in a thousand. For He will convict in all things. Who brings the mountains to old age, and they know it not: that is, to infirmity; as it is said, 'I have grown old among all my enemies' (Psalm 6:8). Who overturns them in His anger. In His anger He overturns them, that is, so that they find something other than what they sought, since 'he who exalts himself will be humbled' (Luke 14:11). Who shakes the earth from its foundations: through the call that was made, by which the excellent ones in the world were shaken. And its pillars will be moved. Who commands the sun, and it does not rise: so that either wisdom is not understood, or those who wrote it; as it is said, 'Seal the book' (Daniel 12:4). Who alone stretches out the heavens: the Church, which is properly the seat of God, which He has extended throughout the whole world; 'alone,' to signify the unity of the Trinity. For certainly all things were made through the Son in the Holy Spirit. And He walks upon the sea as upon the land. 'Upon the land,' that is, firmly establishing the Church in the world, or by subjecting sinners to Himself, among whom He is not submerged, not yielding to their temptations. If He should pass by me, I will not see Him. If He should be higher than me, or brush past me with speed, I will not recognize Him. It is necessary, therefore, that He both accommodate Himself to my weakness and not desert me. For if He delivers to death, who can turn it away? For He delivers to death when He either passes by or passes over so as to be unknown. This is the death of the soul: not to know God. For His anger is un-turnable. For the anger of others can be turned away by one more powerful. By Him the other things under heaven are subjected: except heaven itself, that is, the rational creature; because if it had subjected the other things to itself, it would never be punished by those things which it had subjected to itself; but because God subjected them to it, it is punished by them when it offends Him who subjected them. But if I were even just, He would not hear me: if I were to ask Him, presuming on my own justice. For comparing it with those things which are with Him, immutable and perpetual, He will not hear me, as if I were unjust. Therefore, His mercy is necessary for me. I will ask for His judgment: because I cannot judge myself to be just. Whence it is said, 'But neither do I judge myself; for He that judgeth me is the Lord' (1 Cor. 4:3-4). But if I call upon Him, and He does not hear; I will not believe that He has heard my voice. When I ask for His judgment, if He does not hear, I will not believe that He has ever heard me: for He has heard me for hidden reasons, not on the merit of my prayer. Or certainly, I will not believe that I am not heard now: for I have been heard at some time. Or thus: Because if He hears what I ask, I will also believe that I have been heard; for if I do not believe, even though what I ask comes to pass, I have not been heard; so that the sign of being heard is the belief of the one asking.

Ne forte in turbine me conterat. Propterea quaero iudicium ejus, ne in turbine me conterat. Multas enim tribulationes meas fecit sine causa: quorum causa me latuit. Aut certe confitentis vox est, flagellis Dei confitentis non se esse correctum, et idcirco posse turbine conteri, quasi majori supplicio. Non enim sinit me respirare: tam multae sunt tribulationes meae. Etenim quia potest, obtinet. Vincit, ut voluntatem ejus faciam, non meam. Quod etsi fuero justus, os meum impia loquetur: si me justum putavero. Verumtamen auferetur vita mea. Quamvis nesciam si impie egi, tamen auferetur vita mea, ut patiar quae nolo, aut non faciam quae volo. Unum est quod dixi, magnum et potentem disperdit ira. Id est, propter hoc unum fiunt tribulationes hominibus, ut magnus sibi potensque nemo videatur, praesumens de viribus suis. Quia nequam homines in magna morte erunt: non in mediocri, in qua sunt etiam justi, cum tribulantur, et ab eis deridentur. Terra tradita est in manus impii: aut corpus justorum, non anima, cum eos persequuntur, aut quando impius dominari permittitur. Potest et accipi homo peccator in manus diaboli secundum mortalitatem suam. Faciens iudicium ejus operit: aut ipsius impii iudicium, aut justi; in hoc enim tempore opertum est. Aut certe hoc ipso facit iudicium ejus, id est, eo illum punit, quo occultat ei providentiam suam: ut est, Prae magnitudine irae suae non requirit (Psal. II, 25). Vel eo justum vindicat, quo occultat persecutori ejus iudicium suum, id est providentiam suam, ut arctius peccatorum laqueis per impunitatem capiatur. Quod si non est, quis ergo est? Potest hoc de Domino intelligi, qui et derisus est, et cujus terra, hoc est, corpus traditum est in manus Judaeorum, et cujus iudicium faciens occultavit majestatem ipsius. Quod si ipse non est, quis ergo est, qui majora faciat, quam fecit ipse? Vel sic, Quod si non facit Deus iudicium justis vel impiis, quis potest facere? Vita autem mea levior est cursore. Tanquam fugitivos dicit homines a justitia discedentes; ut ille filius minor profectus in regionem longinquam (Luc. XV, 13). Aut quasi aquilae volantis, et quaerentis escam. De superioribus, in quibus naturaliter animae rationales beatae sunt, id est operibus justitiae, inclinaverunt se ad terrenas voluptates. Quod si et locutus fuero, obliviscor dum loquor. Locutio; quemadmodum affectum habuit ad exteriora, sic anima dum progreditur ad ea quae foris sunt, cupiditate fruendi creatura, obliviscitur interiorem Creatorem. Declinans in faciem ingemiscam. Illam enim declinationem dolores sequuntur. Commoveor omnibus membris: timor, quo incipit recurrere. Et quia sum impius, quare non sum mortuus, et laboro? Scio, subaudis.

Lest by chance He crush me in a whirlwind. For this reason I seek His judgment, lest He crush me in a whirlwind. For He has multiplied my tribulations without cause: the cause of which was hidden from me. Or certainly it is the voice of one confessing, confessing that he has not been corrected by the scourges of God, and therefore can be crushed by a whirlwind, as if by a greater punishment. For He does not allow me to breathe: so many are my tribulations. And indeed, because He is able, He prevails. He conquers, so that I do His will, not my own. And though I were just, my own mouth would speak impieties: if I were to think myself just. Nevertheless my life will be taken away. Although I do not know if I have acted impiously, nevertheless my life will be taken away, so that I suffer what I do not want, or do not do what I want. It is one thing that I have said, His anger destroys the great and the powerful. That is, for this one reason tribulations come to men, that no one may seem great and powerful to himself, presuming on his own strength. Because wicked men will be in a great death: not in a mediocre one, in which even the just are, when they are troubled and are derided by them. The earth is given into the hand of the wicked: either the body of the just, not the soul, when they persecute them, or when the wicked is permitted to rule. It can also be understood as sinful man being given into the hands of the devil according to his mortality. He covers the face of its judges: either the judgment of the wicked himself, or of the just; for in this time it is covered. Or certainly, by this very thing He executes His judgment, that is, He punishes him by hiding His providence from him: as it is said, 'For the greatness of his anger he will not seek' (Psalm 9:25). Or He vindicates the just man by hiding His judgment, that is, His providence, from his persecutor, so that he may be more tightly caught in the snares of sins through impunity. If it is not He, who then is it? This can be understood of the Lord, who was both derided, and whose earth, that is, His body, was delivered into the hands of the Jews, and whose judgment, in its execution, concealed His majesty. If it is not He Himself, who then is it who can do greater things than He Himself has done? Or thus: If God does not execute the judgment of the just or the wicked, who can do it? But my life is swifter than a runner. He speaks of men as fugitives departing from justice; like that younger son who went into a far country (Luke 15:13). Or like an eagle flying and seeking its prey. From the higher things, in which rational souls are naturally blessed, that is, the works of justice, they have inclined themselves to earthly pleasures. And if I should speak, I forget while I am speaking. The speech: just as it had an affection for external things, so the soul, while it proceeds to those things which are outside, through the desire of enjoying the creature, forgets the interior Creator. Turning away my face, I will groan. For sorrows follow that turning away. I am shaken in all my members: fear, by which it begins to run back. And because I am wicked, why am I not dead, and I labor? I know, you understand.

Aut dicit se laborare, quia impietati mortuus non est. Et mundatus fuero mundis manibus: aut Dei manibus, aut suis; id est, bonis operibus per regenerationem. Satis in sorde me tinxisti: in istam mortalitatem perductum. Et exsecratum me est vestimentum meum: immortalitas, qua cupimus supervestiri (II Cor. V, 4); sed quia non possumus in hac corruptione, ideo dicit, Exsecratum me est vestimentum meum. Non es enim homo, sicut et ego, cui contradicam. Homini enim possem demonstrare justitiam meam; in tuo autem iudicio invenior injustus. Utinam esset nobis arbiter! Videtur blasphemare, nisi illum Mediatorem Dei et hominum (I Tim. II, 5) optare intelligatur, ut per eum alleget preces suas. Hoc modo enim ille audit inter utrumque positus, et arguit hominem. Filio enim omne iudicium Pater dedit (Joan. V, 22). Et qui argueret, et qui audiret inter utrumque. Avertat a me virgam suam. Transeat timor Legis, ut adoptionis libertate et charitate illi conjungar. Non enim sum mecum: quia his haereo quae foris sunt.

[Ib. X.] Proferam contra me sermones. Haec confitentis sunt. Et dicam ad Dominum, Noli me docere impium esse. Noli me tentare ultra quam possum ferre, nec mihi sinas accidere, quibus mihi impietas persuadeatur. Aut bonum est tibi, si inique egero? Non est autem tibi bonum, si inique egero: non ergo injuste me ita constituisti. Quia despicias opus quod manus tuae fecerunt? Si quod despicias opus manuum tuarum. Ad consilium impiorum animadvertisti? sed non ejus impietatis quae hominibus apparet. Et, Ad consilium impiorum animadvertisti? non quia placet illi ut inique agant. Aut sicut homo perspicit, perspicis? quia utique non sicut homo perspicis; ideo in consilio impiorum animadvertisti. Est enim impietas quam tu solus vides, et ab hominibus non videtur. Aut humana est vita tua? id est, brevis, ut non possis de perpetuitate judicare. Et peccata mea investigasti. Non enim latere te potuerunt quae latent homines. Scis enim me nihil impie fecisse. Nam quantum ad homines, nihil impie feci. Sed quis est qui de manibus tuis eripiat? judicantis. Sicut Deus judicas, cum vides etiam eas impietates quas homo non videt. Postea vero mutatus percussisti me:

Or he says that he labors because he is not dead to impiety. And if I be cleansed with clean hands: either by God's hands, or his own; that is, by good works through regeneration. You have dipped me sufficiently in filth: having been led into this mortality. And my own garment has abhorred me: immortality, with which we desire to be clothed over (2 Cor. 5:4); but because we cannot in this corruption, therefore he says, 'My own garment has abhorred me.' For you are not a man, as I am, that I should contradict you. For to a man I could demonstrate my justice; but in your judgment I am found unjust. Would that there were an arbiter for us! He seems to blaspheme, unless he is understood to be wishing for that Mediator between God and men (1 Tim. 2:5), so that through Him he might present his prayers. For in this way, being placed between both, He hears and reproves man. For the Father has given all judgment to the Son (John 5:22). And who would reprove, and who would hear between both. Let Him take His rod away from me. Let the fear of the Law pass away, so that I may be joined to Him in the freedom of adoption and in charity. For I am not with myself: because I cling to these things which are outside.

[Ibid. X] I will bring forth speeches against myself. These are the words of one confessing. And I will say to the Lord, Do not teach me to be impious. Do not tempt me beyond what I can bear, nor allow things to happen to me by which impiety might be persuaded upon me. Or is it good for you, if I have acted unjustly? But it is not good for you if I have acted unjustly: therefore, you have not established me thus unjustly. Because you despise the work that your hands have made? If you despise the work of your hands. Have you paid attention to the counsel of the impious? but not of that impiety which is apparent to men. And, Have you paid attention to the counsel of the impious? not because it pleases him that they act unjustly. Or do you see as a man sees? because you certainly do not see as a man sees; therefore you have paid attention to the counsel of the impious. For there is an impiety that you alone see, and is not seen by men. Or is your life human? that is, short, so that you cannot judge concerning perpetuity. And you have investigated my sins. For those things that are hidden from men could not be hidden from you. For you know that I have done nothing impious. For as far as men are concerned, I have done nothing impious. But who is there who can snatch from your hands? of you judging. You judge as God, since you see even those impieties that man does not see. Afterward, however, having changed, you have struck me:

se scilicet mutato, non Deo; quia mutatus homo mutatum Deum sentit, ut per tenebrarum diuturnitatem mutati oculi mutatum solem sentiunt. Memor esto quia de luto finxisti me. Tua ergo misericordia indigeo. In terram me iterum convertes: morte, quae poena est peccati. Nonne tanquam lac mulsisti me? Quia etiam jam mortalibus praeiuit misericordiam, cum homines de hominibus informi primordio formavit. Haec ergo cum in te sint, scio quia omnia potes: quia tantae bonitatis sunt, ut carnalem quoque substantiam operentur. Quod si et peccavero, custodies me: aut ut me non perdas, aut ne lateat peccatum meum. Et si justus fuero, non possum respirare: in conspectu hominum. Nam tu vides peccata quae homines latent. Plenus enim sum opprobrio: in conspectu tuo. Et capior sicut leo ad occisionem. Est superbiae peccatum quod homines latet, quando etiam in factis laudabilibus possit obrepere. Iterum autem commutatus saevissime crucias me: post poenam peccati, quia mortalis factus est homo. Secundum has dicit tribulationes, quas in hac vita homines patiuntur; quia repente pleraeque accidunt tribulationes, quae turbant quietem ipsius vitae mortalis, cum in salute est, vel in securitate rerum quamvis temporalium, quam misericordiae Dei deputavit. Instaurans in me tormenta mea. Quia jam ipsa mortalitas tormentum est, de qua tribulationes aliae fiunt. Quare ergo de ventre eduxisti me? de obscuritate ad notitiam, quae sola maioris miseriae est materia, cum subvertitur: hanc generationem superius etiam commemoravit. Et essem tanquam non fuisset: penitus ignotus. Unde est, Vocat ea quae non sunt, tanquam quae sunt (Rom. IV, 17), id est, secundum ignobilitatem. Aut numquid non est tempus parvum vitae meae? Non enim propter longitudinem vitae meae mortuus non sum; cum utique parvum sit quod vivo. Patere me, donec requiescam pusillum. Post misericordiam qua de limo fecisti me, et mutatum mortalitate percussisti me, et ipsa mortalitate consolatus es me, deinde exercuisti me tribulationibus. Patere ergo me, ut requiescam in te: Antequam eam in poenas unde reverti non licet. Ab his enim quas supra commemoravit, licet reverti, si se homo ad Deum converterit. Vult autem requiescere antequam eat in poenas aeternas, ad hoc utique, ut non eat. Quemadmodum si dicamus alicui, Corrige te, antequam damneris: non enim cum se correxerit, damnabitur. Ubi non est lux, nec est videre vitam hominum. Illa est enim vita hominum, ubi est lumen verum, quod illuminat omnem hominem (Joan. I, 9). Alia est terra viventium, alia terra morientium.

that is, with himself being changed, not God; because a changed man perceives a changed God, just as changed eyes, through a long period of darkness, perceive a changed sun. Remember that you fashioned me from clay. Therefore I am in need of your mercy. You will turn me back to earth again: by death, which is the punishment of sin. Did you not milk me like milk? Because he also already showed mercy to mortals, when he formed men from men from a formless beginning. Therefore, since these things are in you, I know that you can do all things: because they are of such great goodness that they work even carnal substance. But if I have also sinned, you will watch over me: either so that you do not destroy me, or so that my sin may not be hidden. And if I have been just, I cannot breathe: in the sight of men. For you see the sins that are hidden from men. For I am full of reproach: in your sight. And I am captured like a lion for the slaughter. It is the sin of pride that is hidden from men, since it can creep in even in praiseworthy deeds. Again, however, having changed, you torture me most cruelly: after the punishment of sin, by which man was made mortal. He speaks according to these tribulations, which men suffer in this life; because most tribulations happen suddenly, which disturb the quiet of this mortal life itself, when one is in health, or in the security of things, however temporal, which he has attributed to the mercy of God. Renewing my torments in me. Because mortality itself is already a torment, from which other tribulations arise. Why then did you bring me out of the womb? from obscurity to notice, which alone is the matter of greater misery when it is subverted: he also mentioned this generation above. And I would be as though I had not been: utterly unknown. Hence it is, He calls those things that are not, as though they are (Rom. 4:17), that is, according to their ignobility. Or is not the time of my life short? For I am not not-dead because of the length of my life; since what I live is certainly short. Suffer me, that I may rest a little. After the mercy by which you made me from slime, and having changed me, struck me with mortality, and by that very mortality you consoled me, then you tested me with tribulations. Suffer me, therefore, that I may rest in you: Before I go into the punishments from which it is not permitted to return. For from those tribulations which he mentioned above, it is permitted to return, if a man converts himself to God. But he wishes to rest before he goes into eternal punishments, for this purpose, certainly, that he may not go. Just as if we were to say to someone, 'Correct yourself, before you are damned': for when he has corrected himself, he will not be damned. Where there is no light, nor is it possible to see the life of men. For that is the life of men, where the true light is, which illuminates every man (John 1:9). One is the land of the living, another the land of the dying.

[Ib. XI.] Verba Sophar Minaei. Aut numquid videbitur eloquens justus esse? Putat enim, Job verbis magis quam operibus abundare. Beatus natus homo, brevis vitae. Sententiam suam illi replicat, quam vult intelligi loquaciter dictam et inaniter. Cum nemo sit qui contradicat tibi. Quia quando dicebat, nemo ei contradixit. Sed quomodo Dominus loquatur ad te. Ea loquere potius, quibus misereatur tui Deus. Quia duplex erit super te: corripiendo, et consolando. Et tunc scies quia digne reddita sint tibi a Domino quae peccasti: post correctionem sequente illuminatione. Aut vestigium Domini inuenies: ut velis Deum reprehendere. Sublime est coelum, et quid facies? ut inuenias sacramenta coeli. Non enim debes eum reprehendere, cujus opera non comprehendis. Quis dicet illi, Quid fecisti? Et hoc enim recte erit factum, si Deus hoc fecerit: quia facere aliquid ille nisi recte non potest. Ipse enim novit opera hominum iniquorum. Non iniqui operis est. Unde vult intelligi quia stulte hic, quem iniquum putat, reprehenderit Deum: sic enim eum loqui existimavit. Homo vero aliter nutat sermonibus. Modo illi placet Deus, modo illi displicet; cum apud Deum sit firmitas. Et vir natus mulieris tanquam onager erit in deserto: cupiditate libertatis, impatiens dominatoris atque domitoris. Et extendens ad eum manus tuas: ut acceptet opera tua. Si iniquum quid est in manu tua. Ipsa duo repetivit, sed ordine mutato. Et iniquitas in domo tua non maneat. Hoc dixit cor. Sic enim fulgebit facies tua tanquam aqua: pura conscientia. Tanquam fluctum qui non praeterit, et non terreris: nisi omnes tangat in hac vita. Et oratio tua tanquam lucifer erit: ante illuminationem praeibit; quasi et ista ad prophetiam sanctae civitatis vel ad populum Dei pertinentia, audita, vel revelata dicuntur, sicut a superioribus amicis ejus dicta sunt. Et rogabunt faciem tuam multi. Omnia ista de Ecclesia.

[Ib. XII.] Verba Job. Sed justus vir et sine crimine venit in derisum. De Domino intelligendus est. Sensus: Non ergo mirum si et ego vobis in derisum veni. Et domus ejus ut devastaretur ab iniquis: Ecclesia a persecutoribus. Imo vero nullus confidat, cum sit nequam, se impunitum futurum: quia judicium a domo Dei (I Petr. IV, 17). Tanquam inquisitio in eos non sit futura: non confidant. Sed tamen interroga quadrupedia, si tibi respondeant. Ideo recte inquirat iniquos, quia ex operibus potuerunt cognoscere Creatorem, et colere debuerunt.

[Job 11] The words of Zophar the Naamathite. Or shall a man full of talk be justified? For he thinks that Job abounds in words more than in deeds. Blessed is the man born, of a short life. He repeats his own sentence to him, which he wishes to be understood as spoken loquaciously and emptily. Since there is no one who can contradict you. Because when he was speaking, no one contradicted him. But oh that the Lord would speak to you. Speak rather those things by which God may have mercy on you. Because it will be twofold upon you: by correcting and by consoling. And then you will know that what you have sinned has been worthily repaid to you by the Lord: with illumination following after correction. Or will you find the trace of the Lord: so that you would wish to reprehend God. It is higher than heaven, and what will you do? so as to find the mysteries of heaven. For you ought not to reprehend him whose works you do not comprehend. Who will say to him, "What have you done?" And this indeed will have been rightly done, if God has done it: because he cannot do anything except rightly. For he knows the works of iniquitous men. It is not of an iniquitous work. Whence he wishes it to be understood that this man, whom he thinks iniquitous, has foolishly reprehended God: for so he judged him to speak. But man indeed wavers otherwise in his words. Now God pleases him, now he displeases him; whereas with God there is firmness. And a man born of woman will be like a wild ass in the desert: with a desire for freedom, impatient of a master and a tamer. And stretching out your hands to him: so that he may accept your works. If there is any iniquity in your hand. He repeated these two things, but in a changed order. And let not iniquity remain in your house. This he said of the heart. For so will your face shine like water: with a pure conscience. Like a wave that does not pass by, and you are not terrified: unless it touches everyone in this life. And your prayer will be like the morning star: it will go before the illumination; as if these things also, pertaining to the prophecy of the holy city or to the people of God, are said as having been heard or revealed, just as they were said by his previous friends. And many will entreat your face. All these things are about the Church.

[Ibid., Ch. XII] The words of Job. "But the just and blameless man is turned to scorn." This is to be understood of the Lord. The meaning: It is no wonder, therefore, if I also have become a mockery to you. "And his house to be laid waste by the wicked:" The Church by persecutors. Indeed, let no one who is wicked trust that he will go unpunished: "for the time is that judgment must begin at the house of God" (1 Peter 4:17). As if an inquiry into them will not happen: let them not be confident. "But ask the beasts, if they might answer you." Therefore, he rightly questions the wicked, because from his works they could have known the Creator, and they ought to have worshiped him.

Non enim creaturarum responsione doceri debuerant; cum acceperint rationem qua ista cognoscerent. Si non in manu ejus est anima omnium viventium. Hinc ergo scitur, quia ipse omnia creavit, quia anima omnium viventium in manu ejus. Et spiritus omnis carnis hominis: omnis carnis humanae, id est rationalis anima. Auris enim sermones dijudicat. Quemadmodum sensus sensibilia dijudicat, ita spiritualia spiritus, qui debuit cognoscere, quoniam in manu Domini est, opera Domini. In multo tempore sapientia est. Non utique in multo tempore; sed apud Dominum, a quo petenda est. Si destruxerit, quis aedificabit? propter virtutem destruxerit, et propter sapientiam clauserit, ut ad eam non perveniat. Si prohibuerit aquam, siccabit terram: sapientiam ipsam, terram vero hominem. Quod si et emisit, perdet evertens terram. Multis enim sapientibus factis turbabuntur peccatores. Qui ducit consultores captivos. Subjugat enim sibi eos qui se consulunt. Judices autem terrae in pavorem misit: aut Judaeos, aut Pilatum, aut sensu terreno judicantes. Qui collocat reges super sedes: id est, Apostolos. Et circumdedit balteo lumbos eorum: id est, continentia. Qui emittit sacerdotes captivos: ut ab hominibus ducantur; et significantur Judaei. Qui permutat labia fidelium. Permutat in bonum, ut non de justitia sua, sed de gratia ejus praesumant. Et intelligentiam senum cognovit. Cui placet intelligentia senum. Unde est, Cogniti estis a Deo (Galat. IV, 9): cui adversarium est, Non novi vos (Matth. XXV, 12). Et bene coepit a fide, et pervenit ad intelligentiae canos. Qui revelat profunda de tenebris: aperiendo prophetias. Et produxit in lucem umbram mortis: id est, fecit ut cognosceretur vita ista, quia umbra mortis est. Decipiens gentes, et perdens eas: putantes quod nocerent Ecclesiae Dei, cum sibi nocerent; quod de impiis intelligendum est. Sternens gentes, et in viam ducens eas: ad humilitatem, tanquam illum asinum. Reconcilians corda principum populi terrae: sibi reconcilians vel Judaeos vel reges terrae, qui primo persequebantur Ecclesiam. Seduxit autem eos in viam quam non noverant: subruendo Legis opera, ut simpliciter intelligerentur; hinc eis visus est peccator. Quo errore tenebrati sunt tanquam ebrius.

For they ought not to have been taught by the response of creatures, since they had received reason by which they might know these things. "If the soul of every living thing is not in his hand." From this, therefore, it is known that he himself created all things, because the soul of every living thing is in his hand. "And the spirit of all human flesh": of all human flesh, that is, the rational soul. "For the ear discerns words." Just as sense discerns sensible things, so the spirit discerns spiritual things, which ought to have known that the works of the Lord are in the hand of the Lord. "In length of time is wisdom." Not, certainly, in length of time; but with the Lord, from whom it must be sought. "If he destroys, who shall build?" he will have destroyed on account of virtue, and he will have closed on account of wisdom, so that one may not attain to it. "If he withholds the water, he will dry up the earth": the water is wisdom itself, and the earth is man. "But if he sends it forth, he will destroy, overturning the earth." For by many wise deeds, sinners will be thrown into confusion. "Who leads counselors away captive." For he subjugates to himself those who take counsel for themselves. "But he has sent the judges of the earth into dread": either the Jews, or Pilate, or those judging with an earthly sense. "Who places kings upon thrones": that is, the Apostles. "And has girded their loins with a belt": that is, with continence. "Who sends priests away captive": so that they may be led by men; and the Jews are signified. "Who changes the lips of the faithful." He changes them for the better, so that they may not presume on their own justice, but on his grace. "And he has known the understanding of the elders." He to whom the understanding of the elders is pleasing. Hence it is said, "You have been known by God" (Gal. 4:9), the opposite of which is, "I know you not" (Matt. 25:12). And he began well from faith, and arrived at the gray hairs of understanding. "Who reveals deep things out of darkness": by opening the prophecies. "And has brought to light the shadow of death": that is, he has made it known that this life is the shadow of death. "Deceiving the nations, and destroying them": they who think they are harming the Church of God, when they are harming themselves; which is to be understood of the impious. "Casting down the nations, and leading them into the way": to humility, like that ass. "Reconciling the hearts of the princes of the people of the earth": reconciling to himself either the Jews or the kings of the earth, who at first persecuted the Church. "But he led them astray into a way which they knew not": by undermining the works of the Law, so that they might be understood simply; hence he seemed to them a sinner. By which error they were darkened as if drunk.

[Ib. XIII.] Et arguam in conspectu ejus, si voluerit: ut arguat seipsum; quod est confessionis. Et curatores malorum omnes vos. Bonos enim non potestis consolatione curare. Audite ergo objurgationem oris mei: in vos. Et ante conspectum ejus profertis dolum: cum vultis vos videri justos, quod non estis. An subtrahitis vos ipsos judices fieri? Numquid potestis dissimulare, et non judicare, quia de vobis verum dico? Si enim omnia facietis, adjiciemini ei: id est, etiamsi omnia praecepta faciatis, inveniet in vobis quod arguat. Nemo enim justus in conspectu ejus. Quod si et occulte personas mirati fueritis: suas, seipsos justificando, non solum ad homines, sed etiam ad seipsos. Corpus autem luteum: ut fragilitatis saltem vestrae consideratione timeatis. Apprehendens meas carnes dentibus meis. Non mihi parcam, ut non solum vos arguam, sed etiam me. Et animam meam ponam in manu: inspiciendam, ut nihil celem, sive ut computem peccata mea. Licet occidat me ille qui potens est, qui et coepit: quamvis occidat peccata mea. Tamen loquar, et coram eo arguam me: non me justificabo, abscondens peccata mea. Ecce ego appropinquo judicio meo: ut judicem de me; quasi ipsa sit hominis justitia, in confessione sibi non parcere. Tunc a facie tua non abscondar: quemadmodum absconduntur peccatores. Manum aufer a me: ut nihil in me sit castigandum, et sit in me charitas. Et timor tuus non me terreat. Quot sunt iniquitates meae? Hinc potest videri illud dixisse, Animam meam ponam in manu mea: ad computandum. Aut putas me esse contrarium tibi? Cum utique infirmus sum, et quasi hoc metuis, ne si justificatus fuero, par tibi sim; cum folium sim. Ergo est aliqua latens causa, quando haec non est. Et imposuisti mihi peccata juventutis. Ut haec sit causa, quare dicat abscondi a se peccata sua, quia superbierit, quod est peccatum juventutis. Et posuisti in compede pedem meum: in vinculo mortalitatis. Et radices pedum meorum contemplantus es: cupiditates meas. Qui veterasco sicut uter: ut vinum novum portare non possim: aut (ut panno novo consui) velut vestimentum quod a tineis comestum est.

[Ib. XIV.] Homo enim natus ex muliere, brevis vitae, et plenus iracundiae: poenae. Et hunc fecisti venire in iudicium coram te. Quamvis ita mortalis sit, et ipse habet tamen unde rationem reddat: exigitur enim de illo quod potest, quamvis perparum possit. Dinumerati enim sunt menses ejus apud te. Eo enim quod temporalis est, de peccato vincitur: nam aeternum illum tu feceras. Discede ab eo; sine, requiescat: secundum opinionem carnalis et animalis hominis, cui totum bonum haec vita est. Et ideo sibi vult parci, ut fruatur hac vita. Est enim arbori spes. Irridenter haec pronuntianda.

[Job 13] And I will argue in his sight, if he wishes: that he may argue against himself; which is of confession. And you are all worthless healers. For you cannot heal the good with consolation. Hear therefore the rebuke of my mouth: against you. And before his sight you bring forth deceit: when you wish to seem just, which you are not. Or do you remove yourselves from being judges? Can you dissemble, and not judge, because I speak the truth about you? For if you do all things, you will be added to him: that is, even if you do all the precepts, he will find in you something to rebuke. For no one is just in his sight. But if you have also secretly shown partiality: to their own persons, justifying themselves, not only before men, but also to themselves. But a body of clay: so that you might fear at least from the consideration of your fragility. Taking my flesh in my teeth. I will not spare myself, so that I may argue not only against you, but also against myself. And I will put my soul in my hand: to be inspected, so that I may hide nothing, or so that I may count my sins. Though he who is powerful, and who began it, slay me: although he may slay my sins. Nevertheless I will speak, and before him I will accuse myself: I will not justify myself, hiding my sins. Behold, I approach my judgment: that I may judge myself; as if this itself were the justice of man, not to spare oneself in confession. Then I will not be hidden from your face: as sinners are hidden. Take your hand from me: so that there may be nothing in me to be punished, and that there may be charity in me. And let not your fear terrify me. How many are my iniquities? From this it can be seen that he said that, 'I will put my soul in my hand': for counting. Or do you think that I am contrary to you? Since I am indeed weak, and as if you fear this, that if I were justified, I would be equal to you; since I am a leaf. Therefore there is some hidden cause, when this is not it. And you have laid upon me the sins of my youth. So that this may be the cause, why he says his sins are hidden from him, because he was proud, which is the sin of youth. And you have put my foot in the stocks: in the bond of mortality. And you have observed the roots of my feet: my desires. I, who grow old like a wineskin: so that I cannot carry new wine: or (as to be sewn with a new cloth) like a garment that is eaten by moths.

For man born of woman, of a short life, and full of wrath: of punishment. And this is the one you have made to come into judgment before you. Although he is so mortal, he nevertheless has that for which he must render an account: for what he can do is demanded of him, although he can do very little. For his months are numbered with you. For by the fact that he is temporal, he is convicted of sin: for you had made him eternal. Depart from him; let him be, let him rest: according to the opinion of the carnal and animal man, for whom this life is the whole good. And therefore he wishes to be spared, so that he may enjoy this life. For there is hope for a tree. These things are to be pronounced mockingly.

Utique enim magis est spes homini: quod carnales nolunt credere. Vir vero cum mortuus fuerit, abiit. Et hic ironicè. Tempore enim minuetur mare; nam post impletur. Dicit autem de his locis, ubi accessus et recessus fit, vel quod omnia littora latenter minuuntur et augentur, horis lunaribus scilicet, cum oritur luna, vel nobis vel aliis usque ad medium coelum crescit, et inde minuitur. Usquequo coelum est, non consuetur: ad novum, id est ipsi coelo. Atque utinam apud inferos me custodisses. Usque adeo est spes resurrectionis, ut jam et his carerem vitae incertis. Et abscondisses me, donec requiesceret ira tua. Hinc est, Abscondere pusillum, donec transeat ira Domini (Isai. XXVI, 20); id est, donec transeat ista mortalitas, et ad resurrectionem veniatur. Si enim mortuus fuerit homo, vivet. Nam haec non est vita. Consummatis diebus vitae suae: tunc vivet. Deinde vocabis, et ego respondebo tibi: obediens tibi, sine impedimento mortalitatis. Signasti in sacco iniquitates meas: ut redderes mihi. Annotasti si quid invitatus erravi: etiam hoc annotasti. Invitum autem errare poena peccati est. Et quidem mons cadens defluit. Ita et homo ex altitudine et firmitate sua cecidit. Et petra veterascit in loco suo: ut homo in genere suo et conditione sua. Et alluvione frequentium gurgitum: quasi et homo ita ad exilitatem perductus sit, cum crebris cupiditatum alluvionibus atteritur. Spem vero hominis perdidisti. Gradus fecit de monte ad petram, a petra ad lapides, a lapidibus ad arenam; quia has minutiones carnales patiuntur. Et bene jam perdidisti dixit. Impulisti enim in finem: in consumptionem. Ut pereat spes ista qua carnales gaudent. Mutasti faciem ejus, dimisisti eum: cum imago Dei in eo exterminata est. Et cum multi fuerunt filii ejus, nescit: quia moritur, quamvis propagetur soboles. Sed carnes ejus super eum doluerunt: id est, talem conditionem suam homo carnaliter dolet, et animaliter luget. Spiritualis enim novit, quia etsi exterior homo corrumpitur, sed interior renovatur de die in diem (II Cor. IV, 16): quia hoc fieri sentit in seipso.

[Ib. XV.] Verba Eliphaz Themanitis.

Et implevit dolore ventrem. Spiritus enim scientiae per consolationem sanat potius a doloribus: tu autem qui imples ventrem dolore, non spiritu scientiae respondes.

Nonne tu repulisti timorem? Deum non timuisti, in eum talia dicens.

Et elegisti linguam malorum: qua homines maledicunt.

Quid enim? numquid primus homo natus es? quia tantum superbis.

For surely there is more hope for man: which the carnal are unwilling to believe. But when a man has died, he is gone. And this, ironically. For in time the sea will be diminished; for afterwards it is filled up. He speaks, however, of these places where there is an ebb and flow, or that all shores are secretly diminished and increased, by the lunar hours, that is, when the moon rises, whether for us or for others, it grows until mid-heaven, and from there it wanes. As long as the heaven is, he will not be awakened: until a new one, that is, the heaven itself. And would that you had kept me in the underworld. So great is the hope of resurrection, that I would now be free from these uncertainties of life. And had hidden me, until your wrath should rest. Hence it is, 'Hide for a little while, until the wrath of the Lord passes by' (Isaiah 26:20); that is, until this mortality passes, and one comes to the resurrection. For if a man has died, he will live. For this is not life. When the days of his life are finished: then he will live. Then you will call, and I will answer you: obedient to you, without the impediment of mortality. You have sealed up my iniquities in a bag: so that you might repay me. You have noted if I have erred unwillingly: even this you have noted. But to err unwillingly is a punishment for sin. And indeed the falling mountain flows away. So also man has fallen from his height and firmness. And the rock grows old in its place: as man in his kind and his condition. And by the flood of frequent torrents: as if man were thus brought to thinness, when he is worn down by the frequent floods of desires. But the hope of man you have destroyed. He has made steps from the mountain to the rock, from the rock to the stones, from the stones to the sand; because carnal men suffer these diminutions. And well did he now say, 'you have destroyed'. For you have driven him to the end: to consumption. So that this hope in which carnal men rejoice may perish. You have changed his face, you have sent him away: since the image of God in him has been destroyed. And though his sons were many, he knows it not: because he dies, although his offspring is propagated. But his flesh upon him has grieved: that is, man grieves for such a condition of his in a carnal way, and mourns it in an animal way. For the spiritual man knows that 'though the outward man is corrupted, yet the inward man is renewed day by day' (II Cor. 4:16): because he feels this happen in himself.

[Job 15] The words of Eliphaz the Temanite.

And he has filled his belly with sorrow. For the spirit of knowledge heals from sorrows through consolation; but you, who fill your belly with sorrow, do not respond with the spirit of knowledge.

Have you not cast off fear? You have not feared God, saying such things against him.

And you have chosen the tongue of the wicked: with which men speak evil.

For what? Are you the first man that was born? because you are so proud.

Aut ante colles concretus es? Etiam montes nomine collium accipiendos, id est, ante omnes virtutes, spiritus potentes.

Sed et senex et decrepitus in nobis est. Qui sciat etiam quae nos nescimus, est inter nos,

Quid ausum fuit cor tuum? et quid sustinuerunt oculi tui? speraverunt.

Quid enim est homo ut sit sine crimine? quod et tu dixisti.

Si in sanctis ejus non est fides: propter incerta temporum, quibus plerumque falluntur, ut multa dicant, et non faciant.

Et coelum non est mundum ante eum: pro his qui habitant in coelo; aut certe coelum pro ipsis sanctis ponitur, quia in his habitat Deus.

Quae sapientes dixerunt, et non celaverunt parentes suos. Quia etiam Judaei Apostoli praedicaverunt.

Ipsis solis data est terra: inhabitanda.

Nec supervenit illis quisquam extraneus: nec sanctus homo vel angelus; id est, in securitate possidebunt.

Cum putaverint se esse jam in pace. Ita dicit, quasi hoc putet ipsi Job evenisse.

Non credit converti a tenebris: non credit ut convertatur a peccatis.

Et decretus est in escam vulturum: aeriarum potestatum, quae mortibus peccatorum pascuntur.

Sicut dux in prima acie decidet. Audax est, et non fert tribulationes.

Qua elevavit manus contra Deum. An, quia elevavit?

Et cucurrit contra eum contumeliose: adversaria faciendo quam praecepit.

In crassa cervice scuti sui: praesumens de protectione sua.

Quia operuit faciem ejus in adipe suo. Per adipem, id est, per exaltationem superbiae suae abscondit a se Deum.

Et fecit capistrum super femora: ut libidinibus suis colligaretur, quo vinculo duce-retur ad mortem.

Quae enim illi paraverunt, alii auferunt: ipsum etiam regnum terrenum, vel quam-cumque spem temporalem, quam cum toto mundo justii accipient.

Et non ditabitur, nec permanebit substantia ejus: impii scilicet.

Non immittet super terram umbram: id est, non viret.

Sed stirpem ejus arefaciet ventus: tentatio.

Praecisio ejus ante horam corruptetur: priusquam sperat.

Decidat tanquam flos olivae. Decidat a pace, vel quia meliora hos sequuntur, quemadmodum florem fructus.

Testimonium enim impii, mors: signum.

Or were you formed before the hills? The mountains are also to be understood by the name of hills, that is, before all virtues, the powerful spirits.

But there is among us one who is old and decrepit. One who knows even what we do not know is among us.

What has your heart dared? And what have your eyes endured? they have hoped.

For what is man that he should be without fault? which you yourself have also said.

If in his holy ones there is no faith: on account of the uncertainties of the times, by which they are often deceived, so that they say many things and do not do them.

And heaven is not clean before him: meaning those who dwell in heaven; or certainly, heaven is put for the saints themselves, because God dwells in them.

Which the wise have spoken, and have not hidden from their fathers. Because the Apostles also preached to the Jews.

To them alone was the land given: to be inhabited.

Nor did any stranger come upon them: neither a holy man nor an angel; that is, they will possess in security.

When they shall think themselves to be now in peace. He speaks thus, as if he thinks this has happened to Job himself.

He does not believe he will be turned from darkness: he does not believe that he will be converted from his sins.

And he is decreed as food for vultures: of the aerial powers, which feed on the deaths of sinners.

As a leader he will fall in the front line. He is bold, and does not bear tribulations.

Because he has lifted up his hands against God. Or, because he has lifted up?

And has run against him contemptuously: by doing things contrary to what He commanded.

With the thick neck of his shield: presuming on his own protection.

Because he has covered his face with his own fat. Through fat, that is, through the exaltation of his pride, he hides God from himself.

And has made a halter over his thighs: so that he might be bound by his own lusts, by which bond he would be led to death.

For what they have prepared, others take away: even the earthly kingdom itself, or whatever temporal hope, which the just will receive with the whole world.

And he shall not be enriched, nor shall his substance remain: that is, of the impious.

He shall not cast a shadow upon the earth: that is, he does not flourish.

But the wind shall dry up his stock: temptation.

His cutting shall be corrupted before its time: before he hopes.

Let him fall like the flower of the olive tree. Let him fall from peace, or because better things follow these, just as fruit follows the flower.

For the testimony of the impious is death: a sign.

Et ignis comburet domus eorum qui munera accipiunt. Hi sunt enim impii qui munera temporalia praeponunt justitiae.

Concipiet et in ventre gemitus. Ea quae sperat, in poenam illi proficiunt.

Audivi talia multa: non solum quae vos dicitis. Consolatores malorum omnes. Malos potestis consolari, quia ipsi vos imitantur, non bonos: et est vocativus. A nullo enim vestrum audivi aliquid boni. Quid enim? numquid ordo in sermonibus est spiritus? superbiae. Aut in quo molestum tibi erit? quamvis non ames quod dicas. Et ego secundum vos loquor: quomodo digni estis. Si subjecta esset anima vestra pro mea. Si vos pateremini quod ego; loquerer sermonibus, non factis: ita nihil est loqui quod non facitis. Si enim loquar, non dolebo vulnere. Ostendistis vos neque in loquendo, neque in tacendo prudentes esse. Nam sapientes et cum loquuntur, in consolationibus condolescunt; vel in confessione sua loquentes, dolent vulnus suum; vel cum tacent, prudenter tacent. Nunc autem lassavit me, et fecit stultum, et putrem: ut non contra vos loquar, Deus fregit superbiam; ut stultus factus sapiens fiam. Apprehendisti me, et in testimonium factus sum. Convicisti me de peccatis meis, et adversum me ego sum testis. Et surrexit super me mendacium meum: cum mihi justus videbar. Contra faciem meam respondi. Hinc est, Statuam te ante faciem tuam (Psal. XLIX, 21). Iracundia usus dejecit me. Benedixit, usus iracundia; non enim eam patitur: dejecit autem tanquam superbum. Fremuit super me dentibus. Objurgavit me; ut dentes pro verbis intelligantur. Sagittae piratarum ejus super me deciderunt. Aerias potestates quibus utitur Deus, et eis permittit ut aut exerceantur boni, aut puniantur mali. Piratae autem, quia in hoc mari navigantibus insidiantur. Acie oculorum irruit. Non dissimulavit a peccatis meis, tanquam innuit ut punirer. Ipse enim tanquam lumen est, punitoribus ostendens puniendos. Ruina mihi fuit aspectio ejus. Aut ita: Fecit ut viderem peccatum meum; ante enim non sic mihi ad sensum perductum fuit. Acriter percussit me in genibus, et simul concurrerunt in me. Deo enim percutiente, illi concurrerunt angeli satanae. In pace cum essem, discerpsit me. Ab ipsa pace aut a memetipso discerpsit, ut ab adversariis et sibi adversantibus dilacerarer. Et tenens comam meam divulsit: per peccata mea me adversum me divisit. Statuit me sicut signum: in quem jacularentur, ut solet signum poni jaculantibus, quo jacula dirigant.

And fire shall consume the houses of those who accept gifts. For these are the impious who prefer temporal gifts to justice.

He shall conceive and in his womb shall be groans. The things he hopes for turn to his punishment.

I have heard many such things: not only what you say. You are all troublesome comforters. You can console the wicked, because they imitate you, not the good: and it is in the vocative case. For from none of you have I heard anything good. For what? Is there perhaps order in words of the spirit? Of pride. Or in what will it be troublesome to you? although you do not love what you say. And I speak according to you: in the way you deserve. If your soul were subjected for mine. If you were suffering what I suffer, I would speak with words, not with deeds: thus it is nothing to speak of what you do not do. For if I speak, I will not grieve for my wound. You have shown yourselves to be prudent neither in speaking nor in being silent. For the wise, both when they speak, commiserate in their consolations; or speaking in their own confession, they grieve for their own wound; or when they are silent, they are silent prudently. But now he has wearied me, and made me foolish, and rotten: so that I may not speak against you, God has broken my pride; so that having been made foolish, I may become wise. You have seized me, and I have been made a testimony. You have convicted me of my sins, and I am a witness against myself. And my falsehood has risen up against me: when I seemed righteous to myself. I have answered against my own face. Hence it is, I will set thee before thy face (Psalm 49:21). Using wrath, he has cast me down. He has blessed, using wrath; for He does not suffer it: but He has cast down as one who is proud. He has gnashed his teeth upon me. He has rebuked me; so that teeth may be understood for words. The arrows of his pirates have fallen upon me. The aerial powers which God uses, and permits them either to exercise the good or to punish the wicked. Pirates, however, because they lie in wait for those navigating this sea. He has rushed upon me with the sharp glance of his eyes. He has not turned away from my sins, as if he hinted that I should be punished. For He Himself is like a light, showing to the punishers those who are to be punished. His gaze was my ruin. Or thus: He made me see my sin; for before it was not so brought to my perception. He has struck me sharply on the knees, and they have rushed upon me at once. For with God striking, those angels of Satan rushed in. When I was at peace, he tore me apart. He tore me from peace itself or from my very self, so that I might be torn to pieces by adversaries and by those opposing him. And holding my hair, he has torn it out: through my sins he has divided me against myself. He has set me up as a target: at which they might shoot, as a target is usually set up for archers, toward which they direct their arrows.

Circumdederunt me lanceis, emittentes in renes meos; non pepercerunt: propter desideria carnalia, quae sibi impacta dicit, per malas persuasiones ab angelis malis. Effuderunt in terra felmeum: ut terrena bona zelaret in iis qui his abundant. Dejecerunt me prostratione magna: ne carnalem prostrationem intelligeremus. Cilicium assuerunt corio meo: peccata interiora, quibus reminiscitur se fuisse in bonis. Et super palpebras meas umbra mortis. Volo videre, et impedit me consuetudo carnalis. Terra ne operiat super sanguinem carnis meae: id est, ne si immunda fuerit oratio mea optando terrena, accedat cumulus terrae super vinculum mortalitatis meae; quod significavit nomine sanguinis: id est, ne cupiditate terrena maioribus calamitatibus voluntarii peccati operiar, quod est illud naturale peccatum de conditione mortali, Nec sit locus clamori meo. Intercludatur meritum orationis meae. Et nunc ecce in coelis est testis meus. De Domino videtur dicere, quia nondum in terram descenderat. Et conscius meus in excelsis: propter participationem mortalitatis. Dijudicetur vir cum Domino. Veniat Dominus, ut cum eo vir iudicetur, tanquam Joannes cum Christo. In quorum dijudicatione intelligitur quid distet inter hominem perfectum, et Deum hominem factum. Sicut filius hominis ad proximum suum: Dominus homine suscepto, ad eum qui inciderat in latrones (Luc. X, 30). Anni enim dinumerati venerunt mihi: quod mihi per Christum subveniatur plenitudine temporum (Galat. IV, 4). Et viam per quam non revertar, ingrediar: viam renuntiandi saeculo.

[Ib. XVII.] Defeci agitatus spiritu: ordo, Defeci spiritu, laboribus concussus. Oro ut sepeliar, et non contingit mihi: ut absorbeatur mortale a vita. Ingemiscimus enim gravati, in quo nolumus spoliari, sed supervestiri (II Cor. V, 4); id est, mutemur potius quam moriamur. Quod utique, quamvis hoc homo cupiat, non contingit. Debet enim mortem condemnatione peccati. Preces adhibebo cum labore, et quid feci: nonnihil feci impetrans. Furati sunt externi bona mea. Ipsam immortalitatem, qua spoliatur, significat, qui semivivus a latronibus est relictus. Quis et iste? qui mihi subventurus est, Dominum significans. Sed ideo dicit, Quis est? quia inter homines futurus erat, ut vix ab eis discerneretur. Ad manum meam ligetur: vinculo charitatis, ut custodiat me, et ducat quo vult. Quia cor eorum abscondisti a prudentia. Qui eum non cognoverunt abscondisti. Propter hoc non exaltabis eos, Quia humiles non fuerunt, ideo caecati sunt, et non potuerunt humilitate Christi exaltari. Parti annuntientur mala.

They have surrounded me with lances, shooting into my reins; they have not spared: on account of carnal desires, which he says were thrust upon him through evil persuasions from wicked angels. They have poured out my gall upon the earth: so that I might envy the earthly goods in those who abound in them. They have cast me down with a great prostration: lest we should understand a carnal prostration. They have sewn sackcloth to my skin: the interior sins, by which he remembers that he had been in good circumstances. And upon my eyelids is the shadow of death. I wish to see, and carnal custom hinders me. Earth, do not cover the blood of my flesh: that is, lest if my prayer be unclean by desiring earthly things, a heap of earth be added upon the bond of my mortality, which he signified by the name of blood: that is, lest by earthly desire I be covered by the greater calamities of voluntary sin, which is that natural sin from the mortal condition. And let there be no place for my cry. Let the merit of my prayer be shut out. And now, behold, my witness is in heaven. He seems to speak of the Lord, because He had not yet descended to earth. And my advocate is on high: on account of the participation in mortality. Let a man be judged with the Lord. Let the Lord come, so that with Him a man may be judged, as John with Christ. In their judgment it is understood what difference there is between a perfect man and God made man. As the son of man to his neighbor: the Lord, having taken on humanity, to him who had fallen among robbers (Luke 10:30). For the numbered years have come to me: that help may come to me through Christ in the fullness of time (Galatians 4:4). And I shall enter a path by which I shall not return: the path of renouncing the world.

[Ibid. XVII] I have fainted, my spirit troubled: the order is, I have fainted in spirit, shaken by labors. I pray that I may be buried, and it does not happen to me: that what is mortal may be absorbed by life. For we groan, being burdened, in which we do not wish to be unclothed, but to be clothed over (II Cor. V, 4); that is, that we may be changed rather than die. Which, of course, although man desires this, does not happen. For he owes death through the condemnation of sin. I will offer prayers with labor, and what have I done: I have accomplished something by entreating. Outsiders have stolen my goods. It signifies immortality itself, of which he is stripped, who was left half-dead by robbers. And who is this? who is to come to my aid, signifying the Lord. But he says, 'Who is it?' for this reason: because he was to be among men, so that he would scarcely be distinguished from them. Let him be bound to my hand: by the bond of charity, that he may guard me, and lead me where he wills. Because you have hidden their heart from prudence. You have hidden those who did not know him. For this reason you will not exalt them: Because they were not humble, therefore they were blinded, and could not be exalted by the humility of Christ. Let evils be announced to a part.

Quod caecitas ex parte in Israel facta est (Rom. XI, 25), sive quia eis mala videbantur quae Christus annuntiabat, ut dicerent, Seducit turbas (Joan. VII, 12); sive per Prophetas quae annuntiata sunt de caecitate Israel, non utique toti, sed parti acciderunt. Et oculi super filios eorum tabuerunt: admiratione miraculorum, quibus dictum est, Si ego in Beelzebub ejicio daemonia, filii vestri in quo ejiciunt (Matth. XII, 27)? Posuisti autem me in loquelam nationibus: hominem quem redemisti, id est, Ecclesiam de qua loquerentur nationes, sive quae loqueretur nationibus. Et in risum illis deveni: aut nationibus, cum ei detraherent; aut Judaeis, qui loquebantur nationibus. Obscurati sunt ob iram oculi mei. Obscurati sunt oculi Ecclesiae, id est Apostoli, cum intellecti non sunt ab iis qui hac poena erant puniendi. Et expugnatus sum valde ab omnibus. Tam Judaei enim quam Gentes expugnaverunt Ecclesiam. Et mirati sunt super hoc veraces: vel quare potestas data sit impiis in Ecclesiam, vel quare ab impiis Evangelium agnitus non sit. Justus autem super inimicum consurgat: qui temporaliter cadit persecutionibus, ut postea infidelibus dominetur. Et purus manibus sumat audaciam: spei audaciam, ut confiteatur Christum et in persecutione. Non enim invenit in vos veritatem. Omnibus enim tam Judaeis quam aliis gratia necessaria est. Et convulsae sunt compages cordis mei: ut non celem peccata mea. Noctem in diem posuerunt: impii. Unde est, Vae illis qui dicunt quod bonum est malum, et malum bonum; qui ponunt tenebras lucem, et lucem tenebras (Isai. V, 20). Si sustinuero, inferi domus mea erunt: pertulero peccata mea, ut non confitear. Interitum appellavi patrem meum. Non ero filius vitae. Appellavit autem Deus. Matrem meam et sororem tabem. Ex eo quod inseparabiliter haereant, tanquam cognati. Quae est enim mihi jam spes? subauditur. Si sustinuero. Aut bona mea videbo? quibus seductus converti noluit, et sustinuit peccatorem.

[Ib. XVIII.] Verba Baldad Sauchitis. Et lumen impiorum exstinguetur. Noli ergo mirari si et tuum tanquam impii lumen exstinctum est. Lux ejus fuerunt tenebrae in domo: claritas domus ejus; id est, aut diabolus aut Antichristus. Et lucerna super eum exstinguetur: exiguum et terrenum lumen. Accipiant infimi substantiam ejus. Quae habere ille voluit, habeant humiles. Immissus est enim pes ejus in laqueum. Ipse enim captus est, Dominum persequendo. Confortavit super eum sitiens: ut vincant eum esurientes et sitientes justitiam.

That blindness in part has happened in Israel (Rom. XI, 25), either because the things Christ announced seemed evil to them, so that they said, 'He deceives the crowds' (John VII, 12); or because the things announced by the Prophets concerning the blindness of Israel did not happen to the whole, but to a part. And their eyes wasted away over their sons: in admiration of the miracles, concerning which it was said, 'If I cast out demons by Beelzebub, by whom do your sons cast them out?' (Matt. XII, 27). But you have made me a byword to the nations: the man whom you have redeemed, that is, the Church, of which the nations would speak, or which would speak to the nations. And I have become a laughingstock to them: either to the nations, when they disparaged him; or to the Jews, who spoke to the nations. My eyes are darkened because of wrath. The eyes of the Church, that is, the Apostles, were darkened, when they were not understood by those who were to be punished with this penalty. And I have been greatly assailed by all. For both Jews and Gentiles have assailed the Church. And the truthful have wondered at this: either why power was given to the impious against the Church, or why the Gospel was not recognized by the impious. But let the just man rise up against the enemy: he who falls temporarily in persecutions, so that he may later rule over the unfaithful. And let him who is pure of hands take courage: the courage of hope, so as to confess Christ even in persecution. For he does not find truth in you. For grace is necessary for all, both Jews and others. And the joints of my heart have been torn apart: so that I may not hide my sins. They have turned night into day: the impious. Whence it is said, 'Woe to them that call evil good, and good evil; that put darkness for light, and light for darkness' (Isa. V, 20). If I hold back, the underworld will be my house: I will have endured my sins, so as not to confess. I have called destruction my father. I will not be a son of life. But God has called. Corruption my mother and my sister. From the fact that they cling inseparably, as if they were relatives. For what hope is there for me now?: it is implied. If I hold back. Or shall I see my goods?: by which he, being seduced, refused to convert, and endured the sinner.

[Job 18] The words of Bildad the Shuhite. And the light of the wicked shall be put out. Do not be surprised, therefore, if your light, like that of the wicked, has also been extinguished. His light was darkness in the house: the brightness of his house, that is, either the devil or the Antichrist. And the lamp over him shall be put out: a small and earthly light. Let the lowest take his substance. What he wished to have, let the humble have. For his foot is sent into a snare. For he himself was captured by persecuting the Lord. The thirsty one has prevailed against him: so that those who hunger and thirst for justice may overcome him.

Absconditus est super terram funiculus ejus: quo capiatur, hoc est, ea quae illi quasi conceduntur. Et captio ejus in semita: qua transit. Per circuitum perdant eum dolores: undique. Et multi circa pedes ejus veniant in angustia famis: multi qui eum sequuntur, vel qui ei obsequuntur. Comedantur rami pedum ejus: doctrinarum ejus, id est, qua it. Rumpatur de habitaculo ejus sanitas: tranquillitas hujus vitae. Et teneat eum necessitas causae regalis: opportunitas punitionis ejus, quae valebit ad gloriam Dei, propter quod modo illi permittitur cupiditas sua. Causam regalem dicit, quia se Christum jactabit. Habitet in tabernaculo ejus in nocte ejus. Necessitas causae regalis cruciet conscientiam ejus; appetitio tyrannidis: in nocte, in supplicio caecitatis ejus, quando damnatur. Aspergentur speciosa ejus sulphure: quibus placebat, igne fetido concrementur. Et de sursum irruet messio ejus: a Deo. Et non sit nomen ejus in facie platearum ubi erat: tollatur de memoria populi. Et non sit cognoscibilis in populo suo. Ad tantam dejectionem veniat, ut a suis non agnoscatur. Nec resalvetur sub coelo domus ejus. Aliqui enim resalvabuntur. Sed in populo ejus vivant alteri. Aliis subjugetur populus ejus.

[Ib. XIX.] Verba Job.

Et destruitis me verbis. Infirmatis me, qui me consolari debuistis.

Scitote tantum quia Deus fecit mihi sic: apud quem possum de peccato convinci, non apud homines.

Et vallum suum circa me circumdedit. Fossa circa muros est; quo coactus sum ad confessionem.

Ecce rideo opprobria, et non loquor. Utilitatem dicit confessionis; quia si vellet ridere peccatum suum, et non illud proloqui, clamaret, et non exaudiretur.

In vultu meo tenebras posuit. Illuminationem vultus mei abstulit a me; quod contingit aversis.

Et abstulit coronam de capite meo: dignitatem spirituales, quam dat sapientia.

Et disruptit me undique, et abii. Omnia tenebam, et abstulit illa a me: adversus illud quod acceperat virtutem continendi omnia.

Et arbitratus est me tanquam inimicum. Sic me judicavit, quasi ei nocerem, si ei par essem.

Et circumdederunt tabernaculum meum; cor et conscientiam.

Fratres mei recesserunt: in spe correctionis, quia fratres sunt: quamvis primo correctionem meam aspernati sint; et eos secuti qui sibi aliena, hoc est pernicio, suaderent.

His cord is hidden upon the earth: by which he may be caught, that is, those things which are, as it were, conceded to him. And his trap is in the path: by which he passes. Let sorrows destroy him on every side: from all around. And let many around his feet come into the distress of famine: many who follow him, or who obey him. Let the branches of his feet be eaten: of his doctrines, that is, the way he goes. Let health be torn from his dwelling: the tranquility of this life. And let the necessity of the royal cause hold him: the opportunity for his punishment, which will avail to the glory of God, for which reason his own desire is now permitted to him. He says "royal cause" because he will boast that he is Christ. Let it dwell in his tabernacle in his night. Let the necessity of the royal cause torment his conscience; the appetite for tyranny: in the night, in the torment of his blindness, when he is damned. Let his beautiful things be sprinkled with sulfur: those things in which he took pleasure, let them be consumed by a foul-smelling fire. And his harvest shall rush down from above: from God. And let his name not be in the face of the streets where he was: let it be removed from the memory of the people. And let him not be recognizable among his own people. Let him come to such dejection that he is not recognized by his own. Nor let his house be saved again under heaven. For some will be saved again. But let others live among his people. Let his people be subjugated to others.

[Job 19] The Words of Job

And you destroy me with words. You weaken me, you who ought to have consoled me.

Know only that God has done this to me: before whom I can be convicted of sin, not before men.

And He has set His rampart around me. There is a trench around the walls; by which I have been compelled to confession.

Behold, I laugh at reproaches, and I do not speak. He speaks of the utility of confession; for if he wished to laugh at his sin, and not speak it forth, he would cry out, and not be heard.

He has placed darkness upon my face. He has taken the illumination of my face from me; which happens to those who turn away.

And He has taken the crown from my head: the spiritual dignity which wisdom gives.

And He has broken me on every side, and I have departed. I held all things, and He took them from me: against that which had received the power of containing all things.

And He has considered me as an enemy. He has judged me thus, as if I would harm Him, if I were His equal.

And they have surrounded my tabernacle; the heart and conscience.

My brothers have departed: in the hope of correction, because they are brothers: although at first they scorned my correction; and they followed those who persuaded them of foreign, that is, pernicious things.

Et amici mei immisericordes facti sunt: in malis spiritualibus, qui non condolent proximis suis, sed potius eos irrident; quos non irriderent in malis carnalibus constitutos.

Et scientes nomen meum obliti sunt me: non me cognoscentes, quod mutatus sum.

Vicini domus, et ancillae meae: cum quibus secreta communicabam; adulatores, qui recedunt ab eo qui confitetur Deo: ipsi enim dicuntur ancillari.

Servum meum vocavi, et non respondit: aut corpus, aut eos qui ei ad mala serviebant.

Os meum deprecabatur, et rogabam uxorem meam: tanquam dicens, Quare tristis es, anima mea? et quare conturbas me (Psal. XLI, 12)? id est, cupiens ut ei consentiat,

Invocavi blandiens filios uteri mei: quos genuerat, persuadens eis spem saeculi.

Et quos dilexeram, consurrexerunt in me: in illa vita.

In cute computruerunt carnes meae. Amore eorum quae forinsecus sentiuntur, computruerunt interiora mea. Nam utique leve est, si ad litteram accipiamus, tanquam scabiem habuerit.

Et ossa mea in dentibus meis sunt. Firmitas et fortitudo mea in verbis est, non in factis.

Miseremini mei, miseremini mei, o amici. Angelos videtur postulare, ut pro eo deprecentur, aut certe sanctos ut pro poenitente orent.

Manus enim Domini est quae tetigit me. Manu Domini se tactum dicit, ut doleret vulnus suum, quod sine sensu ei fuit.

Quare me persequimini, sicut et Dominus? detestamini et horretis sicut Dominus; vel objurgatis, cum jam confitear.

De carnibus meis non satiamini. Non gaudetis, si carnaliter vivam.

Stilo ferreo et plumbo: ut quemadmodum cedit plumbum stilo ferreo, sic cedant sermonibus meis corda hominum.

Aut in testimonium in petris sculpantur: ut illi ea discant, qui firmi sunt ad evangelizandum.

Scio enim quia aeternus est qui me resoluturus est: quia potest me reparare.

Quorum ego mihi conscius sum: quia merui illa.

Quae oculus meus vidit, et non alius. Hoc est, Nemo scit quid agatur in homine, nisi spiritus qui in ipso est (I Cor. II, 11).

Et omnia mihi consummata sunt in sinu: in interioribus ubi nemo videt, in conscientia.

And my friends have become merciless: in spiritual evils, who do not condole with their neighbors, but rather mock them; whom they would not mock if they were beset by carnal evils.

And those who knew my name have forgotten me: not recognizing me, because I am changed.

The neighbors of my house, and my handmaids: with whom I used to share secrets; flatterers, who withdraw from him who confesses to God: for they themselves are said to serve.

I called my servant, and he did not answer: either the body, or those who served him for evil ends.

My mouth entreated, and I beseeched my wife: as if saying, 'Why are you sad, my soul? and why do you trouble me' (Psalm 41:12)? that is, desiring that she consent to him,

I called, flattering, the sons of my womb: whom she had borne, persuading them of the hope of the world.

And those whom I had loved, have risen up against me: in that life.

My flesh has rotted in my skin. Through love of those things which are perceived outwardly, my inner parts have rotted. For it is surely a light matter, if we take it literally, as if he had the scabies.

And my bones are in my teeth. My firmness and fortitude are in words, not in deeds.

Have mercy on me, have mercy on me, O friends. He seems to ask the angels to intercede for him, or certainly the saints to pray for the penitent.

For it is the hand of the Lord that has touched me. He says he was touched by the hand of the Lord, so that his wound, which had been without feeling for him, might cause him pain.

Why do you persecute me, as the Lord does? you detest and abhor as the Lord does; or you rebuke, when I am already confessing.

You are not satisfied with my flesh. You do not rejoice if I live carnally.

With an iron pen and lead: so that just as lead yields to an iron pen, so the hearts of men may yield to my words.

Or that they be engraved on rocks for a testimony: so that those who are firm in evangelizing may learn them.

For I know that He is eternal who will release me: for He is able to restore me.

Of which things I am conscious to myself: that I have deserved them.

Which my eye has seen, and not another. That is, 'No one knows what is in a man, except the spirit that is in him' (I Cor. 2:11).

And all things are consummated for me in my bosom: in the inner parts where no one sees, in the conscience.

Quod si et dixeritis, Quid dicemus contra eum? Secundum quod dictum est etiam spiritualibus, Intendens teipsum, ne et tu tenteris (Galat. VI, 1).

Et radicem sermonis inveniemus in eo: ut de ipsius eum convincamus.

Ira enim super iniquos veniet. Qui se extollunt super peccatores, et putant se tales esse non posse, ipsos dicit iniquos.

[Ib. XX.] Verba Sophar Minaei.

Non enim intelligitis magis quam ego. Ad alios se convertit, qui cum eo Job consolabantur.

Eruditionem confusionis meae audiam. Oblique vult ut Job audiat eruditionem confusionis suae: tunc enim potest etiam spiritum sapientiae consequi. Haec autem locutio solemnis est, cum dicimus, Bonum est mihi ut caveam, nam male mihi erit; cum volumus ut alius caveat.

Numquid haec nosti a saeculis? Ex quo sunt saecula, scis haec. Et haec putat quod Job ignoret tanquam impius.

Oculus videbit, et non adjiciet. Non enim videbitur.

Filios ejus disperdat impius: sive imitatores ejus, sive seductos ab eo.

Et manus ejus succendantur doloribus: operibus ejus crucientur.

Ossa ejus impleta sunt juventute ejus. Superbit de firmitate sua.

Abscondet eam sub lingua sua. Non illam demonstrabit tanquam dolosus, ut tacite illa utatur.

Parcet ei, et non relinquet eam. Amans eam, et nolens ea carere, non eam persequetur: aut, parcet ei Dominus, et hac impunitate non eam relinquet.

Et tenebit eam in medio gutture suo: tanquam quod eum delectat.

Et non poterit subvenire sibi. Non ideo se liberabit.

Fel aspidis in ventre ejus: in interioribus, in occultis habens nocendi malitiam.

Divitiae inique congregatae evomentur: cum tormento interiorum et pressura cordis.

De domo ejus protrahet eum angelus. Quandocumque manifestabuntur occulta ejus per tribulationes.

Et furore draconum fulgebit : ut ille qui primo occultus fuit, tribulationibus proditus, furore draconum fulgeat jam palam.

Interficiat illum lingua colubri. Seducat eum diabolus.

Et non videat mulctram pecorum: fructus ovium, id est, justitiae opera non faciat, ut se inde intelligat posse redimi.

But if you should also say, 'What shall we say against him?' According to what was also said to the spiritual, 'Considering yourself, lest you also be tempted' (Gal. 6:1).

And 'we shall find the root of the matter in him': so that we may convict him from his own words.

For wrath will come upon the iniquitous. He calls those iniquitous who extol themselves above sinners, and think they cannot be such.

[Job 20] The Words of Zophar the Minaean.

"For you do not understand more than I." He turns to the others who were consoling Job with him.

"I will hear the instruction of my confusion." He indirectly wishes that Job would hear the instruction of his own confusion: for then he can also attain the spirit of wisdom. Moreover, this is a formal expression, as when we say, 'It is good for me to be careful, for it will go badly for me,' when we want another to be careful.

"Do you not know these things from the ages?" Since the ages began, you know these things. And he thinks that Job, as an impious man, is ignorant of these things.

"The eye will see, and will do so no more." For he will not be seen.

"Let the impious man destroy his children:" that is, his imitators, or those seduced by him.

"And let his hands be kindled with sorrows:" let them be tormented by his works.

"His bones are filled with his youth." He is proud of his strength.

"He will hide it under his tongue." He will not show it, like a deceitful person, so that he may use it secretly.

"He will spare it, and will not forsake it." Loving it, and not wanting to be without it, he will not pursue it: or, the Lord will spare him, and with this impunity he will not forsake it.

"And he will hold it in the middle of his throat:" as something that delights him.

"And he will not be able to help himself." He will not therefore free himself.

"The gall of asps is in his belly:" having the malice of harming in his inner, hidden parts.

"Riches unjustly gathered will be vomited up:" with torment of the inner parts and pressure of the heart.

"An angel will drag him from his house." Whenever his hidden deeds are made manifest through tribulations.

"And he will shine with the fury of dragons:" so that he who was at first hidden, being betrayed by tribulations, may now shine openly with the fury of dragons.

"Let the tongue of the serpent kill him." Let the devil seduce him.

"And let him not see the milking of the flocks:" let him not do the fruits of the sheep, that is, the works of justice, so that he may understand that he can be redeemed thereby.

Neque pabula mellis et butyri: opera bona cum charitate et hilaritate cordis, et largitate praebentis. Butyrum enim lac pingue est.

In vanum et frustra laboravit: quia non intelligit haec de his operando, quae ad misericordiam pertinent. Unde et Dominus butyrum et mel dicitur manducare (Isai. VII, 15), quia haec illi in humilibus ejus praebentur.

Quae egerunt ut durum quid: quod mandi non potest, nec glutiri. Durum nescio quid est, puto, iniquitas vel superbia.

In desiderio suo non salvabitur: quia iniqua desideravit.

Non erunt reliquiae de cibis ejus. Transierunt cupiditates ejus.

Cum putaverit se repletum esse, coarctabitur. Non tam satietas est de plenitudine cupiditatum, quam pressura.

Si quo modo impleat ventrem suum. Talis necessitas ei veniet, ut dubitet utrum impleat ventrem suum; cum utique ista ideo quaerantur, ut pellatur necessitas. Hoc autem dixit, quia tanto plus cupit, quanto plus habuerit.

Et emittet super eum furorem iracundiae: quia non vidit facere opera bona.

Vulneret eum sagitta aerea: perpetua.

Pertranseat corpus ejus jaculum. Penetret eum tentatio, ut et de his quae sperat, et de his quae relinquit, vulneretur, tanquam a pectore per tergum trajectus.

Fulgura in tabernaculis ejus: terrores repentini in cogitationibus ejus.

Laedat advena domum ejus: diabolus, qui adventitius est ad tentandum; si quidem habeat homo etiam proprias tentationes.

Et detegat coelum iniquitates ejus: coeleste iudicium.

Et possessio bonorum ejus ab episcopo. Haec illi largietur Deus.

Et non sit mihi a vobis haec consolatio: qua putatis bonis temporalibus gaudendum, cum communia sint piis et impiis; et si quando quis iniquus esset, hinc in eum vindicari: cum Job dicat usque ad sepulcrum permanere bona ista impiis, et non in eos per ea vindicari. Quid enim? numquid humana est castigatio mea? A Deo est mihi castigatio. Itaque et ipse potest consolari, non vos. Aut quare non irascar? Nolite ergo me ita consolari: nam impiorum utique felicitatem video. Respicite ad me, et admiramini: tanquam inania dicentem. Si enim recorder, perturbor.

"Nor the food of honey and butter:" good works with charity and cheerfulness of heart, and with the generosity of the giver. For butter is rich milk.

"He has labored in vain and to no purpose:" because he does not understand these things by performing those works which pertain to mercy. Whence also the Lord is said to eat butter and honey (Isaiah 7:15), because these things are offered to him in his humble ones.

"What they have done is like something hard:" which cannot be chewed, nor swallowed. This 'something hard' is, I think, iniquity or pride.

"In his desire he will not be saved:" because he has desired iniquitous things.

"There will be no remnants of his food." His desires have passed away.

"When he thinks himself to be full, he will be straitened." It is not so much satiety from the fullness of desires, as it is pressure.

"If in some way he may fill his belly." Such a necessity will come upon him that he will doubt whether he can fill his belly; although these things are sought precisely to drive away necessity. But he said this because the more one has, the more one desires.

"And he will send upon him the fury of his wrath:" because he did not see to do good works.

"Let a bronze arrow wound him:" a perpetual one.

"Let the javelin pass through his body." Let temptation penetrate him, so that he may be wounded both by those things he hopes for and by those he leaves behind, as if pierced from the chest through the back.

"Lightnings in his tabernacles:" sudden terrors in his thoughts.

"Let a stranger harm his house:" the devil, who is an outsider coming to tempt; although man also has his own temptations.

"And let heaven reveal his iniquities:" the heavenly judgment.

"And the possession of his goods by the bishop." God will bestow these things upon him.

And let this not be a consolation to me from you: by which you think one should rejoice in temporal goods, since they are common to the pious and the impious; and if ever someone were iniquitous, that vengeance is taken on him through these things: since Job says that these goods remain for the impious even unto the grave, and that vengeance is not taken on them through these things. For what? Is my chastisement human? My chastisement is from God. Therefore, He Himself can console, not you. Or why should I not be angry? Therefore, do not console me thus: for I certainly see the felicity of the impious. Look upon me, and be astonished: as if I were speaking empty things. For if I remember, I am disturbed.

Indignitates humanae vitae, rediens ad affectum praeteritum ab isto in quo nunc est, confitetur. Et tenentur carnes meae doloribus: carnaliter doleo. Quare impii vivunt? Quaerit ab eis causam, quia dicebant hic in impios vindicari. Et permanent, sicut vetustate, oves eorum: quo modo possunt vetustate perseverare; non enim semper erunt. Erant autem in manibus eorum bona. Non tulit eis bona ipsa, cum haec dicerent. Imo vero, impiorum lucerna exstinguetur: claritas temporalis, etiamsi non sicut isti intelligebant. Deficiant filii ejus bona ejus: bona quae eis persuasit, temporalia scilicet, aut Antichristi, aut diaboli. Videant oculi ejus necem suam. Significat et hanc prosperitatem ignorari ab his qui hac gaudent: in futuro autem ad sensum etiam impiorum perducetur. Quia nulla voluntas ejus in domo sua post eum: quia in conscientia sua Dominum non consecuti sunt in tribulationibus. Licet numerus mensium ejus dimidiatus sit: quamvis praesentem coluerit Deum, tamen quia non et futura speravit, quod est plenus mensium numerus. Ipse enim homicidia judicat. Quia impii cum persuaserint impietatem per dilectionem carnalium impietatum, futuro saeculo utique occidunt. Non tamen talia homicidia judicant homines, sed solus Deus. Hic morietur in robore simplicitatis suae. Videtur exsequi occulta homicidia, commemorans largum unum, et alium avarum; quia homines abundantes, et largi putantur et boni. Intestina ejus plena sunt adipe: habet laetitiam. Et medulla eorum diffunditur: intestinorum; quia non tenet intra se bona sua, sed impendit illa vel in se, vel in aliis, Itaque scio vos audacter mihi insistere. Non enim considerate dicitis. Quia dicitis, Ubi est domus principis? vel impiorum vel superbi; quia putabant hic eis auferri bona, cum plerique etiam pleni his vitam finierint per ea puniendi. Et ubi est velamen in tabernaculis impiorum? honor. Interrogate eos qui transeunt per viam: qui non delectantur via, sed transeunt per eam. Et signa eorum non ignorabitis: vel impiorum quae dant transeuntes, dicentes quid eis futurum sit; vel a quibus cognoscantur impii. Quis annuntiabit coram eo viam ejus? Coram impio viam suam nemo, nisi Dominus annuntiat fiducialiter, quia ipse ei respondet.

The indignities of human life, returning to a past disposition from that in which he now is, he confesses. And my flesh is held by pains: I grieve in a carnal way. Why do the impious live? He asks them the reason, because they were saying that vengeance is taken on the impious here. And their sheep endure, as if by old age: how can they persevere by old age; for they will not always exist. Moreover, goods were in their hands. He did not take the goods themselves from them, when they said these things. Indeed, the lamp of the impious will be extinguished: their temporal brightness, even if not as these men understood. Let his goods fail his sons: the goods which he persuaded them of, namely temporal ones, or those of the Antichrist, or of the devil. Let his own eyes see his destruction. It also signifies that this prosperity is unknown by those who rejoice in it: but in the future it will be brought to the perception even of the impious. Because his will is not in his house after him: because in their conscience they have not followed the Lord in tribulations. Although the number of his months be cut in half: although he worshipped God in the present, yet because he did not also hope for future things, which is the full number of months. For He Himself judges homicides. Because when the impious have persuaded to impiety through the love of carnal impieties, they certainly kill in the future age. However, men do not judge such homicides, but only God. This one will die in the strength of his simplicity. He seems to carry out hidden homicides, mentioning one generous man, and another avaricious one; because men who are abundant and generous are thought to be good. His intestines are full of fat: he has joy. And their marrow is poured out: of the intestines; because he does not keep his goods within himself, but spends them either on himself or on others. Therefore I know that you press upon me boldly. For you do not speak considerately. Because you say, Where is the house of the prince? either of the impious or of the proud; because they thought that goods were taken away from them here, when very many, even full of these things, have ended their life to be punished through them. And where is the covering in the tabernacles of the impious? honor. Ask those who pass by the way: who do not delight in the way, but pass through it. And you will not be ignorant of their signs: either those of the impious which the passers-by give, saying what will happen to them; or those by which the impious are known. Who will announce his way before him? Before the impious man, no one announces his way confidently, except the Lord, because He Himself answers him.

Et tamen et ipse Dominus in sepulcrum deductus est. Ita merces pietatis non hic speranda est. Et super acervum vigilavit. Ante enim ipse resurrexit, quam acervus resurgeret resurgentium. Dulces fuerunt ei lapides torrentis: quos saeculum non subvertit, id est discipulos suos. Et post eum omnis homo sequitur, et ante eum innumerabiles. Aut post eum omnis homo, id est, unus homo: et ante eum innumerabiles, qui nunc in numero hominum deputati sunt. Aut post eum turba credentium, et ante eum Patriarchae et Prophetæ. Quomodo ergo consolamini me inaniter? praesentia bona vel mala suadentes.

[Ib. XXII.] Verba Eliphaz Themanitis. Nonne Dominus est qui aocet sensum et scientiam? Quasi dixerit Job non eum recte judicare; cum utique reprehendi Deus non possit, nisi per intelligentiam, qua superior est, siquidem ab ipso detur homini. Et veniet tecum in iudicium? ut compareris ei. Lumen tuum in tenebras conversum est: dignitas. Et dormientem te aqua operuit: securum inundatio tribulationis. An per nebulam dijudicat? quasi per nebulam videre non possit. Nubes latibulum ejus, et non videbitur. Latent eum quae in terra sunt. Et ambitum coeli percurrit: figuram, non et terram. Ergone semitam saeculi custodis? Quasi Job putarit a Deo res humanas non curari. Quia capti sunt immaturi: secundum se immaturi. Putabant enim se in perpetuum permansuros. Aut certe antequam pervenirent ad sapientiam: sed quia hoc audierant, non quia ista sentiebant isti amici Job. Et cogitatio impii longe est ab eo, et implet domos eorum bonis. Est longe ab eo cogitatio impii, quia non sic facit sicut sperat impius; id est, aut quia placet ei impietas, aut non videt eam. Videntes justiores erunt: intelligentes; quamvis isti non intellexerint, putantes quia hic redditur impiis. Et inculpabilis subsannabit eos: impios. Esto durus, si sustinueris patiens: hoc est, dura. Procul facies iniquitatem a tabernaculo tuo: conversationem vel vitam tuam; quamvis haec isti carnaliter dicant. Et ponens illud super aggerem in petram: adversus id quod dixit, Flumen decurrens fundamenta eorum. Quia humiliavit semetipsum: ipsum lumen. Et dices, Elatus est in superbiam: adversus superbos. Erue innocentem, et salvaberis munditia manuum tuarum. Noli deficere in bonis operibus, quia curat Deus humana.

And yet the Lord Himself was also brought down to the sepulcher. Thus the reward of piety is not to be hoped for here. And he watched over the heap. For He Himself rose before the heap of the resurrecting should rise. Sweet to him were the stones of the torrent: which the world does not subvert, that is, his disciples. And after him every man follows, and before him innumerable ones. Or after him every man, that is, one man: and before him innumerable ones, who are now counted in the number of men. Or after him the crowd of believers, and before him the Patriarchs and Prophets. How then do you console me in vain? urging present goods or evils.

[Job 22] The words of Eliphaz the Temanite. Is it not the Lord who teaches sense and knowledge? As if Job had said that He does not judge rightly; since God certainly cannot be reproached, except by an intelligence that is superior, seeing that it is given to man by Him. And will He come into judgment with you? that you may be compared to Him. Your light has been turned into darkness: that is, your dignity. And water has covered you while sleeping: a flood of tribulation has covered you while you were secure. Does He judge through a cloud? as if He could not see through a cloud. The clouds are His hiding place, and He will not be seen. The things that are on earth are hidden from Him. And He walks about the circuit of heaven: its shape, but not the earth as well. Do you therefore keep to the path of the age? As if Job thought that human affairs are not cared for by God. Because they were taken away immature: immature according to themselves. For they thought they would remain forever. Or certainly before they arrived at wisdom: but because they had heard this, not because these friends of Job felt these things. And the thought of the wicked is far from Him, and He fills their houses with good things. The thought of the wicked is far from Him, because He does not act as the wicked one hopes; that is, either because wickedness pleases Him, or because He does not see it. The seeing will be more just: that is, the intelligent; although these men did not understand, thinking that retribution is given to the wicked here. And the blameless will mock them: that is, the wicked. Be hard, if you will endure patiently: that is, hard things. You will put iniquity far from your dwelling: that is, from your conduct or your life; although these men say these things in a carnal sense. And placing it upon a mound on a rock: against that which he said, "A flowing river their foundations." Because he has humbled himself: the light itself. And you will say, "He is lifted up in pride": against the proud. Deliver the innocent, and you will be saved by the cleanness of your hands. Do not fail in good works, because God cares for human affairs.

[Ib. XXIII.] Verba Job. Et quidem scio quia de manu mea est increpatio: de peccatis meis. Et manus mea gravis facta est super gemitum meum. Ideo me percussisti, ut doleam. Et venire usque ad solium ejus. Ut sim tam sanctus, ut perveniam ad eorum numerum, qui sedes ejus sunt. Tunc enim possum dicere vera, et audire: unde et coeli dicuntur sancti. Et cognoscam causationes quas loquetur mihi: redditiones causarum, quibus se omnia juste judicare demonstrat. Et sentiam quae annuntiat mihi: jam proximus ei. An in multa virtute dijudicabitur mecum: ut per potentiam resistat mihi? Nequaquam. Tamen in terrore non abutatur me: propter peccata mea, pro quibus timeo modo, cum sum in terrore, non abutatur me. Caeterum cum ad eum venero: in illa libertate qua ego annumerabor solio ejus, omnia amabo, et non mihi resistet virtus ejus; quamvis modo possit me abuti, utpote peccatore: id est, faciat de me quod vult, etiam cum poena mea, juste tamen. Veritas enim et increpatio est ab eo: id est, non injuste increpat. Educit in finem judicium meum. Etiam si modo corripit, postea manifestabit. Nam si primus ambulavero, postea non ero. Non arroganter sperem, non infideliter desperem: hoc est, non declinare dextra aut sinistra. Inde est, Si ascendero in coelum, tu ibi es (Psal. CXXXVIII, 8). Quis me inde potest pellere? etc. A laeva quid aget, non apprehendam. Superiora repetit. A laeva autem dicit non se apprehensurum deditum temporalibus. Convertetur ad dexteram, et non videbo. Ideo non debeo esse a laeva. Convertetur autem dixit, quia ipse in spiritualibus est, unde ego me avertō, si a laeva fuero. Scit ipse viam meam: ut etiamsi per tribulationes me duxerit, sequar. Probavit me sicut aurum: in tribulationibus. Egrediar in praeceptis ejus. De tenebris meis exeam, sed tamen in praeceptis ejus. Si autem ipse judicavit sic: ut per tribulationes me tanquam aurum probet. Propterea ad eum festinavi: quia me tribulavit, ideo relictis temporalibus ad eum festinavi. Et commonitus sollicitus fui de eo: ut his poenis carnalibus aeterna supplicia devitarem. Idcirco a facie ejus turbabor. Modo turbabor, ut caveam cogitans futurum judicium, ubi erit ejus manifestatio. Et Dominus mollivit cor meum. Et ipsum timere, quo cavet futuras poenas, misericordiae Dei deputat. Non enim sciret superventuras poenas et tenebras malis, nisi Dominus molliret cor ejus praesentibus tribulationibus: adversus illud, quod indurat Deus cor Pharaonis (Exod. VII, 3).

[Ib. XXIV.] Quare Dominum non latuerunt horae: Quamobrem, vel, Itaque. Finem transgressi sunt: Christum.

[Ibid. XXIII.] The words of Job. And indeed I know that the rebuke is from my own hand: because of my sins. And my hand has become heavy upon my groaning. Therefore you have struck me, that I might grieve. And to come even to his throne. That I might be so holy as to reach the number of those who are his seats. For then I can speak true things, and hear: whence also the heavens are called holy. And I shall know the reasonings which he will speak to me: the explanations of the causes by which he shows that he judges all things justly. And I shall perceive what he announces to me: now being very near to him. Will he be judged with me in great power: so that he might resist me through might? By no means. Yet let him not overwhelm me in terror: on account of my sins, for which I now fear, while I am in terror, let him not overwhelm me. Moreover, when I come to him: in that freedom in which I shall be counted as his throne, I will love all things, and his power will not resist me; although now he could overwhelm me, as a sinner: that is, he may do with me what he wills, even with my punishment, yet justly. For truth and rebuke are from him: that is, he does not rebuke unjustly. He brings my judgment to its conclusion. Even if he corrects now, he will later make it manifest. For if I shall have walked first, I will not be afterward. Let me not hope arrogantly, nor despair faithlessly: that is, not to turn to the right or to the left. Hence it is, "If I ascend into heaven, you are there" (Psalm 138:8). Who can drive me from there? etc. What he does on the left, I will not comprehend. He repeats the things above. But on the left, he says he will not comprehend one who is given to temporal things. He will turn to the right, and I will not see him. Therefore, I ought not to be on the left. But he said "he will turn," because he himself is in spiritual things, from which I turn myself away if I am on the left. He himself knows my way: so that even if he leads me through tribulations, I will follow. He has tested me like gold: in tribulations. I will go forth in his precepts. Let me go out from my darkness, but yet in his precepts. But if he himself has judged thus: that through tribulations he should test me like gold. Therefore I have hastened to him: because he has afflicted me, for that reason, having left temporal things, I have hastened to him. And having been warned, I was solicitous of him: so that by these carnal punishments I might avoid eternal torments. Therefore I shall be troubled before his face. Now I shall be troubled, so that I may be wary, thinking of the future judgment, where his manifestation will be. And the Lord has softened my heart. And he attributes to the mercy of God the very fear by which one guards against future punishments. For he would not know the punishments and darkness to come for the wicked, unless the Lord softened his heart by present tribulations: contrary to that which is said, that God hardens the heart of Pharaoh (Exodus 7:3).

[Job 24] Why the hours were not hidden from the Lord: Wherefore, or, Therefore. They have transgressed the boundary: Christ.

Et inclinaverunt pauperes a via justa: ut vel imitarentur eos, vel inde arbitrarentur non esse divinum iudicium, quia impunitam videbant malitiam qua eis nocebant relinquentes iustitiam.

Simul absconditi sunt mites terrae: cum his qui declinaverunt a via justa, absconditi sunt mites, ne mihi ferrent auxilium. Nam tria sunt genera hominum in Ecclesia, cum fit persecutio: alii enim consentiunt, alii fugiunt, alii patiuntur, quorum personam sustinet Job.

Et irruerunt asini feri in agro super me. Stulti et indomiti, et ob hoc superbi, irruerunt super me confitentem, scilicet Ecclesiam.

Et exeuntes ad opus suum. Hoc enim opus est eorum. ut in me irruant, id est, ad hoc deputati sunt a Deo.

Suavis factus est ei panis in adolescentes. Impio et persecutori suavam panem dicit, id est persecutionem, qua libenter fruebatur, cum eam faceret adolescentibus: ut adolescentes aut pro amatoribus voluptatum accipiamus, quia ipsi facile talibus consentiunt; aut pro eis qui tantum in Ecclesia profecerunt, ut pueritiae quidem simplicitatem transierint, sed nondum pervenerint ad robur illud virile, quo etiam persecutor contemnitur.

Agrum ante tempus non suum demessuerunt. Aut genera dicit persecutionum, ut aliquem agri damno terrerent: aut pro agro Ecclesia intelligenda, quam ante maturitatem persecutionibus metere voluerunt, id est, antequam simul zizania crescerent, ut tempore messis separarentur (Matth. XIII, 29, 30).

De stillicidiis montium madescent: confugientes nudi ad speluncas, ubi saxa distillant.

Rapuerunt ab ubere pupillum. Pupilli et viduae plerumque ex persona Ecclesiae accipiendi: est populus sub tormento.

Et eum qui ceciderat, humiliaverunt: desertum vel auxilio Dei, vel alicujus; quod est magnae saevitiae, non talibus parcere.

In angustiis insidiati sunt inique: in necessitatibus.

De civitate et de domibus ejiciebantur. Ab eis ejiciebantur alii.

Anima vero parvulorum in gemitu valde fuit.

Ipse autem Deus eorum curam non habuit: impiorum, quia modo curam eorum non habendo, fecit eos desperare de iudicio Dei; quia impune mala faciebant.

Et ideo in tenebras traditi sunt: ignorantiae iudicii Dei.

Et repente ut fur: eos occupabit dies ille.

And they have turned the poor from the just way: so that they might either imitate them, or from this judge that there is no divine judgment, because they saw the malice with which they harmed them go unpunished, forsaking justice.

The meek of the earth are hidden at the same time: with those who have turned from the just way, the meek are hidden, lest they bring me aid. For there are three kinds of men in the Church when persecution occurs: for some consent, others flee, others suffer, whose person Job sustains.

And the wild asses in the field have rushed upon me. The foolish and untamed, and for this reason proud, have rushed upon me confessing, that is, the Church.

And going forth to their work. For this is their work. that they rush upon me, that is, for this they have been appointed by God.

To him bread has been made sweet for the young men. He calls persecution a sweet bread for the impious and the persecutor, which he gladly enjoyed when he inflicted it upon the young men: so that we may understand 'young men' either as lovers of pleasures, because they easily consent to such things; or as those who have progressed so far in the Church that they have indeed passed the simplicity of childhood, but have not yet reached that manly strength by which even the persecutor is despised.

They have reaped a field before its time. He speaks either of kinds of persecutions, so that they might frighten someone with the loss of a field: or the Church is to be understood by 'field,' which they wished to reap with persecutions before its maturity, that is, before the tares might grow together with it, so that they might be separated at the time of the harvest (Matthew 13:29, 30).

They will be wet from the drippings of the mountains: fleeing naked to caves, where the rocks drip.

They have snatched the orphan from the breast. Orphans and widows are generally to be taken as representing the Church: it is a people under torment.

And him who had fallen, they have humiliated: deserted either by the help of God, or of anyone; which is a mark of great cruelty, not to spare such ones.

In distress they have laid snares unjustly: in necessities.

They were cast out from the city and from their homes. Others were cast out by them.

But the soul of the little ones was in great groaning.

But God Himself had no care for them: for the impious, because by not having care for them now, He caused them to despair of the judgment of God; because they did evil with impunity.

And therefore they were delivered into darkness: of ignorance of God's judgment. And suddenly as a thief: that day will seize them.

Oculus adulteri observat tenebras. Ostendere vult in quas tenebras tradantur impii per impunitatem: non enim eas quas captant adulteri, et caeteri qui male faciunt per noctem, ne agnoscantur per diem; sed illas quae etiam mane super eos sunt.

Suffodit in tenebris domos. Alia mala facta commemorat.

Per diem obsignaverunt semetipsos: occultaverunt.

Non cognoverunt lucem, quia simul eis manet umbra mortis: non quia nox recessit, propterea eos deseruit umbra mortis.

Levis est super faciem aquae: ad comparationem terrae, splendidiore accipiendi sunt, quos lux penetrat et imago levitatis; et ideo levis est super eos umbra mortis. Nam et ipsi portant eam per conditionem carnis. Vel, Levis est super faciem aquae dixit, super eos qui in Baptismo confitentur.

Maledicatur pars eorum super terram. Sterile sit quod delegerunt.

De sinu enim pupillorum rapuerunt: de corde infirmorum verbum, per malam suasionem.

Deinde rememoratum est peccatum ejus: quod putabat in oblivionem venire.

Conteratur sicut lignum insanabile omnis iniquus: quod non sanat .

Sterili enim non fecit bene: quae sine consolatione filiorum est.

Consurgens ergo non credit contra vitam suam: non credit adversus vitam suam; debuit enim credere malam se habere vitam, et eo ipso consurgere.

Cum infirmari coeperit, non speret sanitatem: tribulari.

Sed cadit in languorem. Tales enim impius consolationes quaerit in rebus adversis, quibus infirmior fiat.

Emarcuit sicut malva in aestu altitudo ejus: quia non tulit aestum tribulationis; malva autem, propter infirmitatem.

Aut sicut de stipula spica decidens sponte ejus. Quia mane erat in culmine ipsius. Ipse enim sibi elegit tales consolationes quibus pejus infirmetur.

Alioquin quis est qui loquatur mendacium me dicere? si et aliter sunt.

The eye of the adulterer watches for the darkness. He wishes to show into what darkness the impious are delivered through impunity: not that which adulterers and others who do evil by night seek, lest they be recognized by day; but that which is upon them even in the morning.

He digs through houses in the dark. He recounts other evil deeds.

By day they have sealed themselves up: they have hidden themselves.

They have not known the light, because the shadow of death remains with them at the same time: not because the night has departed, has the shadow of death therefore deserted them.

He is swift upon the face of the water: in comparison with the earth, they are to be taken as more splendid, whom the light and the image of lightness penetrate; and therefore the shadow of death is light upon them. For they themselves also bear it through the condition of the flesh. Or, He is swift upon the face of the water, he said, concerning those who confess in Baptism.

Let their portion be cursed upon the earth. Let what they have chosen be sterile.

For they have snatched from the bosom of the orphans: the word from the heart of the weak, through evil persuasion.

Then his sin is remembered: which he thought was falling into oblivion.

Let every iniquitous one be broken like an incurable piece of wood: which does not heal.

For he has not done well by the barren woman: who is without the consolation of children.

Rising up, therefore, he does not believe against his own life: he does not believe against his own life; for he ought to have believed that he had an evil life, and by that very fact to rise up.

When he begins to grow weak, let him not hope for health: to be troubled.

But he falls into languor. For the impious man seeks such consolations in adverse circumstances, by which he becomes weaker.

His loftiness has withered like a mallow in the heat: because he did not bear the heat of tribulation; the mallow, moreover, on account of its weakness.

Or like an ear of corn falling from its stalk of its own accord. Because in the morning it was at its peak. For he himself has chosen for himself such consolations by which he becomes more gravely ill.

Otherwise who is there who may say that I speak a lie? if things are also otherwise.

Quid enim exordium quam timor ab eo? Ista subjunctio videtur illis verbis consentire, quibus dicit Job, Idcirco a facie ejus turbabor, considerabo, et timebo ab eo (Job XXIII, 15). Nemo putet esse moram piratis. Sine mora secundum permissum ejus tentant. In quem enim non venient insidiae ab eo? hoc est, cum ipse permittit. Insidias autem dicit tentationes. Aut quomodo erit homo justus coram Domino? Ergo juste eum tentari permittit. Vel quomodo se mundabit natus ex muliere? nisi enim a Deo mundatus fuerit, immundus est. Si lunae praecipit, et non lucet. Quoniam si exigant rationes et orde providentiae ipsius, ut luna non luceat, praecipiet ut non luceat, et non lucebit. Sed quare? Utrum inde vult videri non mundam lunam coram eo, quia praecipit ei, et non lucet? an forte rationalis animae natura figurate hic insinuat, cui sol intelligibilis est lumen illud verum, quod illuminat omnem hominem (Joan. I, 9)? Et quoniam tanto magis luna lucet terrenis aspectibus, quanto magis recedit a sole; cum autem propinquat soli, interimitur terris: intelligamus animae divinitus praecipi, ut superata nativitate terrena atque mortali, qua splendor ejus apparet terreno sensu videntibus, appareat et propinquet, subjugeturque sapientiae, quo ejus luce secretissime exsultans, caveat facere justitiam suam coram hominibus, ut videatur ab eis (Matth. VI, 1), sed cum gloriatur, in Domino gloriatur (I Cor. I, 31). Quia et cum apparet hominibus, dono Creatoris apparet, Nec stellae sunt mundaе apud eum: in comparatione ejus.

[Ib. XXVI.] Verba Job. Cui ades: vel quem adjuturus es? cum indignans tanquam injustitiae eorum, putaret eos a Deo puniendos. Verum sibi ipse loquens seipsum revocat, ut Deo potius dimittat judicium eorum, ne aut adesse Deo videatur, aut adjuvare eum velle, quasi invalidum, ad coercendos vel corrigendos homines; aut consilium dare, quid cum illis agat; aut sequi eum, tanquam assecuturus causam quare dolosos homines esse et vivere patiatur, cum superet omnem animam quaerentem virtute incomprehensibili; aut quasi annuntiare illi aliquid de illis, cum ab ipso habeat homo et spiramen, cum aliquid enuntiat. Numquid gigantes redigentur in nihilum?

For what beginning is there other than fear of him? This addition seems to agree with those words in which Job says, 'Therefore I am troubled at his presence: when I consider, I am afraid of him' (Job 23:15). Let no one think there is a delay for the tempters. Without delay, they tempt according to his permission. For upon whom will snares not come from him? That is, when he himself permits it. Moreover, by 'snares' he means temptations. Or how can a man be just before the Lord? Therefore, He justly permits him to be tempted. Or how can he who is born of a woman cleanse himself? For unless he has been cleansed by God, he is unclean. If he commands the moon, and it does not shine. For if the reasons and order of His providence require that the moon not shine, He will command it not to shine, and it will not shine. But why? Is it because He wishes the moon to be seen as not clean before Him, because He commands it, and it does not shine? Or perhaps the nature of the rational soul is figuratively suggested here, for which the intelligible sun is that true light, which illuminates every man (John 1:9)? And since the moon shines all the more to earthly eyes the farther it recedes from the sun, but when it approaches the sun, it is hidden from the earth: let us understand that the soul is divinely commanded that, having overcome its earthly and mortal birth, by which its splendor appears to those who see with earthly sense, it should appear and draw near, and be subjected to wisdom, so that, exulting most secretly in its light, it may take care not to do its justice before men, to be seen by them (Matthew 6:1), but when it glories, it may glory in the Lord (I Corinthians 1:31). Because even when it appears to men, it appears by the gift of the Creator, Nor are the stars clean in his sight: in comparison with him.

[Job 26] The Words of Job. "To whom do you give aid, or whom are you going to help?" since, indignant as if at their injustice, he thought they should be punished by God. But speaking to himself, he calls himself back, so that he might rather leave their judgment to God, lest he seem either to be present with God, or to wish to help Him as if He were powerless to restrain or correct men; or to give Him counsel on what to do with them; or to follow Him, as if about to grasp the reason why He allows deceitful men to exist and to live, since He surpasses every seeking soul with incomprehensible power; or as if to announce something to Him about them, since it is from Him that man has breath when he utters anything. "Will the giants be reduced to nothing?"

Non ergo mirandum si istis Deus parcit, quando gigantes non redigit in nihilum. Et ne diceretur, Sed ad inferos detrusi sunt; subjecit quia infernum videt Deus: et tamen cos ibi ordinavit ubi esse meruerunt; sicut justos sive nunc sicut sunt, sive postea sicut erunt, quamvis eos nunquam removeat a facie sua, quia omnia nuda sunt coram eo; ita ut proximos gigantes etiam istos consolatores superbos accipias. Subter aquam et proximi eorum. An Subter aquam, subaudiendum, tenentur, vel aliquid tale? Et non est velamen perditioni. Etiam perditio eum non latet. Extendens aquilonem super nihilum. Potest aquilo diabolum significare, et terra peccatorem; quoniam et illi et illi inanis est spes. Suspendens terram super nihilum: in aerem. Ligans aquam in nubibus suis: propter obscuritatem prophetiae. Et non est scissa nubes sub eo: sub veritate quam habuit nubes, quae non scinditur Scripturas intelligentibus: non enim adversaria dicuntur, sicuti putant non intelligentes. Qui tenet faciem solis ne agnosceretur ab impiis sol justitiae. Et extendit super eum nubem suam: carnem quam Dominus suscepit. Praeceptum circumdedit super faciem aquae: populos. Usque ad consummationem lucis: hujus vitae finem, hoc est finem saeculi, aut quousque consummentur, id est, perficiantur homines, quibus dictum est, Fuistis enim aliquando tenebrae; nunc autem lux in Domino (Ephes. V, 8). Columnae coeli contremuerunt, et obstupuerunt ab increpatione ejus: quod contigit Petro per Paulum (Galat. II, 11). Virtute sua sedavit mare: placavit saeculum, a quo persecutionem patiebatur Ecclesia. Unde etiam columnas coeli contremuisse ab increpatione ejus, potest hoc modo intelligi, ut robustissimi Ecclesiae contremuerint pro infirmis, ab increpatione Domini permittentis tentationes persecutionis. Columna enim clamat: Quis infirmatur, et ego non infirmor? quis scandalizatur, et non ego uror (II Cor. XI, 29)? Prudentia ejus vulneratus est cetus. Vulneratum dicit diabolum dolore, quo ei justii non cedebant. Et claustra coeli metuunt eum: vel Angeli, vel qui acceperunt claves regni coelorum. Praecepto autem peremit draconem desertorem. Eumdem dixit et cetum. Sed nunc ostendit quomodo sit vulneratus, cum acceperunt praeceptum, qui ei renuntiaverunt. Ecce hae partes viae ejus: qua ad Deum venit. Virtutem autem tonitrus ejus quis sciet, quando faciet? Tonitrum dicit evidentissimam vocem manifestationis ejus: aut illam forte vocem, quam dedit per filium tonitrus, In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum (Joan. I, 1): ut sit ordo, Quando faciet, utrum quis sciet virtutem tonitrus ejus?

Therefore, it is not to be wondered at if God spares these men, when He does not reduce the giants to nothing. And lest it be said, "But they have been cast down into the underworld," he added that God sees the underworld; and yet He has ordered them there where they deserved to be; just as He does the just, whether now as they are, or afterwards as they will be, although He never removes them from His sight, because all things are naked before Him; so that you may understand these proud comforters also to be giants close at hand. "Under the water and those near them." Or should "Under the water" be understood as "they are held," or something of that sort? "And there is no covering for perdition." Even perdition is not hidden from Him. "Stretching out the north over the void." The north can signify the devil, and the earth the sinner; for the hope of both is in vain. "Hanging the earth upon nothing": in the air. "Binding up the water in His clouds": on account of the obscurity of prophecy. "And the cloud is not torn under it": under the truth which the cloud held, which is not torn for those who understand the Scriptures: for they are not said to be contradictory, as those who do not understand think. "Who holds the face of the sun," so that the sun of justice might not be recognized by the impious. "And spreads His cloud over it": the flesh which the Lord assumed. "He has set a boundary upon the face of the water": the peoples. "Until the consummation of light": the end of this life, that is, the end of the age, or until men are consummated, that is, perfected, to whom it was said, "For you were once darkness, but now you are light in the Lord" (Eph. 5:8). "The pillars of heaven trembled, and were astonished at His rebuke": which happened to Peter through Paul (Gal. 2:11). "By His power He calmed the sea": He pacified the world, from which the Church was suffering persecution. Whence also "the pillars of heaven trembled at His rebuke" can be understood in this way: that the strongest of the Church trembled for the weak, at the rebuke of the Lord permitting the temptations of persecution. For the pillar cries out: "Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation?" (2 Cor. 11:29). "By His wisdom the sea monster was wounded." He says the devil was wounded with the pain that the just did not yield to him. "And the bars of heaven fear Him": either the Angels, or those who have received the keys of the kingdom of heaven. "But by His command He slew the deserting dragon." He also called him the sea monster. But now he shows how he was wounded, when those who renounced him received the commandment. "Behold, these are parts of His ways": by which one comes to God. "But the power of His thunder, who will know it when He makes it?" He calls "thunder" the most evident voice of His manifestation: or perhaps that voice which He gave through the son of thunder, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1): so that the order is, "When He makes it, who will know the power of His thunder?"

Et spiritus divinus in naribus meis. Hic ostenditur prophetice eum dicere quae dicit, et prophetice cognoscere quia isti consolatores ejus dolo pleni sunt.

Absit a me justos vos dicere, donec moriar: etiamsi usque ad mortem persequamini me, quia vos libere reprehendo. Nec enim separabo innocentem: ne vos autem. Nec enim conscius sum mihi iniquum quid commisisse. Illi enim solent plerumque aliis parcere, qui metuunt sibi aliquid verum objici.

Quae enim spes est impio? Quia exspectat. Ne quis putaret male cum optasse inimicis suis, hic aperuit quo animo dixerit. Impietatem quippe illorum vult everti, et perire superbiam: quod fit cum solvitur ab impietate anima quae tenebatur rea; solvitur autem per confessionem poenitentis hominis, et gratiam ignoscentis Dei. Ergo, Quae enim est spes impio? interrogatio: et responsio, Quia exspectat, et confidit in Domino, si forte solvatur, aut preces ejus exaudiat Dominus. Potest quidem et alius sensus occurrere in his verbis, sed non ita contextitur et libro et fidei, ut quasi totum ex desperatione sit, quod spem prorsus non habeat impius: cum adversus hoc scriptum sit, Credenti autem in eum qui justificat impium, deputatur fides ejus ad justitiam (Rom. IV, 5). Et ideo quod sequitur, gratia Domini dicere intelligitur.

Aut si evenierit ei necessitas: ideo debemus exspectare gratiam solventis. Numquid enim in necessitate, id est in tentatione, habuit fiduciam, meritorum in conspectu Dei? Aut si invocaverit exaudiet eum? si tanquam fiducia operum suorum invocat, quae nulla sunt.

Quapropter annuntiabo vobis quid sit in manu Domini: quid disponat Deus. Ecce omnes nostis quia vane vana loquimini: ob hoc gratia jam exspectanda est. Quomodo enim allegavit merita operum suorum vane vana loquens?

Possessio vero potentium veniet ab Omnipotente super eos: ut possideant eos potentes, id est, diabolus et angeli ejus. Potentes autem ideo dicit, quia isti infirmabuntur sequentes vanitatem, ut in eos illi praevaleant duces et principes vanitatis: quomodo et Dominus fortem eum appellat (Luc. XI, 21), non ob aliud nisi quia tenet invalidos.

Quod si multi fuerint filii ejus, in occisionem erunt. Filios ejus dicit, qui eum ad seducendum imitantur, falsorum dogmatum persuasorem in damnationem.

Si autem juvenes facti fuerint, indigebunt: id est, si confirmati fuerint in errore, indigebunt; non enim eos satiavit vanitas.

Et qui circa eum sunt, morte morientur: qui simillimi ei sunt ad seducendum.

And the divine spirit is in my nostrils. Here it is shown that he speaks prophetically what he says, and knows prophetically that these consolers of his are full of deceit.

Far be it from me to call you just, until I die: even if you persecute me unto death, because I freely rebuke you. For I will not separate the innocent man: nor you either. For I am not conscious of having committed any iniquity. For they are generally accustomed to spare others, who fear that some truth may be brought against them.

For what is the hope of the impious man? That he waits. Lest anyone should think that he had wished ill upon his enemies, he here revealed with what spirit he had spoken. Indeed, he wishes their impiety to be overthrown and their pride to perish: which happens when the soul that was held guilty is released from impiety; and it is released through the confession of the penitent man and the grace of the forgiving God. Therefore, "For what is the hope of the impious man?" is the question; and the answer, "That he waits, and trusts in the Lord, if perhaps he may be released," or "the Lord may hear his prayers." Indeed, another sense can occur in these words, but it is not so woven into both the book and the faith, as if the whole matter were one of desperation, that the impious man has no hope at all: since against this it is written, "But to him that believeth in him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5). And therefore what follows is understood to be said by the grace of the Lord.

Or if necessity should befall him: for this reason we ought to await the grace of the one who releases. For did he, in necessity, that is, in temptation, have confidence in his merits in the sight of God? Or if he should call upon Him, will He hear him? if he calls as if with confidence in his own works, which are nothing.

Wherefore I will announce to you what is in the hand of the Lord: what God disposes. Behold, you all know that you speak vain things vainly: for this reason, grace must now be awaited. For how has he who speaks vain things vainly alleged the merits of his works?

But the possession of the powerful will come from the Almighty upon them: that the powerful may possess them, that is, the devil and his angels. Moreover, he calls them powerful because these men will be weakened by following vanity, so that those leaders and princes of vanity may prevail over them: just as the Lord also calls him strong (Luke 11:21), for no other reason than that he holds the weak.

But if his sons be many, they shall be for slaughter. He calls them his sons, who imitate him in seducing, the persuader of false dogmas unto damnation.

But if they become young men, they shall be in need: that is, if they are confirmed in error, they shall be in need; for vanity has not satisfied them.

And those who are around him shall die by death: those who are most like him in seducing.

Et viduis eorum non miserebitur: plebibus quas seduxit cum eis, viri morte desertis, quasi fidem illis conjugalem in erroris promissione servaverit.

Quod si et collegerit ut terram argentum: id est, si prudentes et sapientes, cum adhuc terra et lutum sunt, id est, cum adhuc stulta et carnalia sentiunt, eis consenserint; postea correcti et cognoscentes ad justos convertentur.

Erunt enim domus eorum sicut tineae et araneae, quae servavit: cor, vel conscientiam. Aut domus dixit munimenta quibus se protegent, verum astuta et latebrosa, sed invalidissima, sicut tineae folliculus quo se abscondit, et araneae caverna, in quam se recipiendo cooperit, et claudit eam. Quae servavit autem, intelligitur se ipsa in illa caverna; quia non omnes araneae hoc faciunt: propter spontaneam et interiorem corruptionem iniquae cogitationis, et propter inutilia opera, quae quasi diligenter in domo servavit sibi impius.

Dives dormiet, et non adjiciet: quia post mortem non adjiciet ad ipsas impietates divitias.

Oculos suos aperuit, et non est. In resurrectione enim non inveniet seipsum divitem, quod putaverat.

Tollet eum aestus, et abibit: aut aestus maris, tribulatio saeculi; aut aestus quo arescunt herbae, quae radicem non habent.

Et ventilabit eum de loco suo: aut de spe sua; aut Deus eum ventilabit de loco suo, ut non sit in loco Dei, hoc est, in populo quem inhabitavit Deus.

Et projiciet super eum, et non parcat: tanquam aggerem poenarum.

Plaudet super manibus suis: sicut dictum est, Et ego perditioni eorum superridebo (Prov. I, 26): non enim superlugebit perditionem impiorum.

Est enim argenti locus unde fit: prudentes, qui magis in actione sunt. Locus autem auro, ubi purgatur: sapientes, qui in contemplatione sunt. Ferrum enim de terra fit. Haec metalla indifferenter accipienda in bono sunt; nam ideo ferrum dixit, quia nihil interest, quasi superius de ferro diceret: quamvis ferrum possint fortes intelligi. Revera enim nulla distinctio est in sapientia hominum quam in ea sunt.

And he will not have mercy on their widows: the peoples whom he seduced with them, deserted by the death of their husband, as if he had kept a conjugal faith with them in the promise of error.

But if he should also gather silver like earth: that is, if the prudent and wise, while they are still earth and clay, that is, while they still feel foolish and carnal things, should consent to them; afterwards, being corrected and knowing, they will be converted to the just.

For their houses will be like moths and spiders, which it has preserved: the heart, or the conscience. Or by "house" he meant the defenses by which they protect themselves, which are indeed cunning and hidden, but most weak, like the cocoon of a moth in which it hides itself, and the den of a spider, into which it covers itself by retreating, and closes it. "Which it has preserved," however, is understood as itself in that den; because not all spiders do this: on account of the spontaneous and internal corruption of iniquitous thought, and on account of the useless works which the impious man has, as it were, diligently preserved for himself in his house.

The rich man shall sleep, and shall not add to it: because after death he will not add riches to his impieties.

He has opened his eyes, and he is not. For in the resurrection he will not find himself rich, as he had thought.

The heat shall take him, and he shall depart: either the heat of the sea, the tribulation of the world; or the heat by which the grasses that have no root wither.

And it will blow him from his place: either from his hope; or God will blow him from his place, so that he may not be in the place of God, that is, in the people whom God has inhabited.

And He will cast upon him, and will not spare: as it were a mound of punishments.

He will clap his hands over him: as it is said, "I also will laugh at your destruction" (Prov. 1:26): for he will not mourn over the perdition of the impious.

For there is a place for silver whence it comes: the prudent, who are more engaged in action. But a place for gold, where it is purified: the wise, who are in contemplation. For iron is made from the earth. These metals are to be taken indifferently in a good sense; for he said iron for this reason, because it makes no difference, as if he were speaking of iron in a higher sense: although by iron the strong can be understood. For in truth there is no distinction in the wisdom of men who are in it.

Aes autem similiter ut lapides excluditur: quia totum de terra separatur: ut ostendat propterea esse bonos malis mixtos ad tempus, quia de ipsis malis secluduntur boni, et per illos purgantur tanquam metalla operi vel aedificio necessaria; cum ipsa terra opus habeant eliquari ac formari, unde et separandi sunt, ut post hanc separationem habeat terra locum atque ordinem suum, sicut impii per damnationem pro meritis suis. Et omnem finem ipse invenit: quid quo perduceret. Invenit autem dixit, instituit. Lapis tenebrae et umbra mortis. Lapis, id est, Vetus Testamentum tenebris et umbrae mortis datum est, id est carnalia sectantibus, quamvis ab uno Deo haec exspectarent: unde superbientes non discindebant torrentem, id est non transibant per lapsum temporaliū ad aliquam soliditatem, sed ipso lapsu ferebantur. Et facta est discissio torrentis a cinere: hoc est, a confitente peccata sua, et non superbiēte de meritis operum: quod factum est per gratiam Novi Testamenti. Discissio torrentis a cinere: ab hominibus. Et commoti sunt ab hominibus: adulantibus non increpante Deo, ab ipsa quae eis promissa erant perdendo primatum suum. Terra de qua egressus est panis: subaudiendum, Ipsos dico commotos de quibus, tanquam de terra, panis Domini exiit. Et eam incensurus est: infidelem coelesti iudicio Dominus. Locus sapphiri lapides ejus: ordo, locus sapphiri, id est, pretiosi et necessarii aedificio civitatis coelestis. Et aggeres aurum ei: aurum ei non modicum est, sed aggeres. Semitam quam non cognovit avis: humilitatem Domini. Nec vidit eam oculus vulturis: diaboli. Non transit super eam leo: per fortitudinem superbiens. In durissimo lapide extendit manum suam. Potens est enim Deus de lapidibus excitare filios Abrahae (Matth. III, 9). Et ripas fluminum disruptit: ut totum irrigaret. Flumina enim dicit praedicatores verbi. Voluerunt quippe ripis suis contineri, ut tantum circumcisioni praedicarent. Omne vero pretiosum vidit oculus meus: humanus, per Verbum carnem factum. Altitudinem fluminum revelavit. Virtutes tolerandi persecutiones in martyrio occultae et altae sunt in homine, donec persecutionis tentatione revelentur.

But bronze is excluded in the same way as stones: because the whole is separated from the earth: to show that for this reason the good are mixed with the evil for a time, because the good are separated from the evil themselves, and through them are purified like metals necessary for a work or a building; since they themselves need to be smelted and formed from the earth, whence they are also to be separated, so that after this separation the earth may have its own place and order, just as the impious do through damnation according to their merits. And he himself has found every end: what to lead to what end. But he said 'found,' meaning 'instituted.' The stone of darkness and the shadow of death. The stone, that is, the Old Testament, was given to darkness and the shadow of death, that is, to those who follow carnal things, although they expected these things from the one God: whence the proud did not cleave the torrent, that is, they did not pass through the fleetingness of temporal things to any solidity, but were carried away by that very fleetingness. And the cleaving of the torrent was made by the ash: that is, by one confessing his sins, and not being proud of the merits of his works: which was done through the grace of the New Testament. The cleaving of the torrent by the ash: by men. And they were moved by men—by flatterers, while God did not rebuke—losing their primacy over the very things that had been promised to them. The earth from which bread came forth: it is to be understood, I say that those were moved from whom, as from the earth, the bread of the Lord came forth. And he is to burn it: the Lord will burn the unfaithful one with celestial judgment. The place of sapphire, its stones: the order, the place of sapphire, that is, of what is precious and necessary for the building of the celestial city. And mounds of gold are for it: the gold for it is not a small amount, but mounds. The path which the bird has not known: the humility of the Lord. Nor has the eye of the vulture seen it: of the devil. The lion does not pass over it: being proud in its strength. He has stretched out his hand on the hardest stone. For God is able to raise up children to Abraham from stones (Matthew 3:9). And he broke the banks of the rivers: so that he might irrigate everything. For by rivers he means the preachers of the word. Indeed, they wished to be contained within their own banks, so as to preach only to the circumcision. But my eye has seen every precious thing: the human eye, through the Word made flesh. He has revealed the depth of the rivers. The virtues of tolerating persecutions in martyrdom are hidden and deep in man, until they are revealed by the trial of persecution.

Ostenditque virtutem suam in lumine: in eis quibus dixit, Vos estis lux mundi (Matth. V, 14). Per quos etiam pars Judaeorum non parva conversa est. Abyssus dixit, Non est in me. Ideo in abyso constituti homines eam invenire non poterunt, quia in ea non est. Non dabitur aurum inclusum pro ea: id est thesaurus. Non erit deterior auro Ophir: tanquam si diceret, Vel sic eam quaerite, siquidem deterior non sit auro Ophir. Non aequabitur ei aurum et vitrum. Aut intelligendum aliquod vitrum speciosum; aut quia sunt homines qui vitrum plus diligant quam sapientiam. Et commutatio ejus vasa aurea: non sunt, subaudis. Et excelsa et Gabis non erunt in memoria: oblivioni erunt in comparatione ejus. Aut excelsa et Gabis, tanquam superba quaeque non sint in memoria, ut per humilitatem trahas de absconditis sapientiam. Sapientia unde inventa est? dicit, quia non potuit eam invenire homo nisi per gratiam, ideo ad Deum convertendum esse cor. Latet ab oculis omnis hominis: quia non est insensibilibus. Perditio et mors dixerunt: perdit et mortui, cum in deliciis vivunt. Dominus commendavit viam ejus: humilitatem, quae abscondita est a volucris coeli. Et ipse novit locum ejus. Locus sapientiae quis, nisi Pater est? Cum enim dicitur, Ego in illo, et ille in me (Joan. X, 38); invicem sibi quasi loca sunt. Ipse enim omne quod est sub coelo, perspicit. Hoc modo ea novit, quo fecit, et non sensibiliter. Ventorum libramenta atque mensuras. Tota creatura per partem significatur. Et bene, pondere, mensura, et numero omnia dixit facta (Sap. XI, 21), in quibus intelligitur Creator. Quando fecit, sicut vidit, enumeravit. Non extra vidit ut faceret; sed in semetipso, sicut artifex. Et viam tempestatum vocibus: tempestatum pro tentationum positum est; tentationum autem, pro his qui tentantur: quomodo dicerentur voces naufragii, pro vocibus naufragorum. Tunc vidit eam, et exposuit eam. In praedestinatione Dominus vidit viam qua se converterent tentati. Paravit et investigavit: in praedestinatione, non in actione.

[Ib. XXIX.] Quisnam me restituet in menses priorum dierum? Haec ex persona dici videntur Ecclesiae simul cum capite Christo, tanquam totus ipse homo loquatur tempore abundantiae tribulationum et tentationum, tanquam his diebus, de quibus Dominus dicit: Venient dies quando optabitis videre unum de diebus istis, et non videbitis (Luc. XVII, 22).

And he showed his power in the light: in those to whom he said, 'You are the light of the world' (Matthew 5:14). Through whom also a not small part of the Jews was converted. The abyss said, 'It is not in me.' Therefore men situated in the abyss will not be able to find it, because it is not in it. Enclosed gold will not be given for it: that is, a treasure. It will not be inferior to the gold of Ophir: as if he were to say, 'Seek it even so, since it is not inferior to the gold of Ophir.' Gold and glass will not be equal to it. Either some beautiful glass is to be understood; or because there are men who love glass more than wisdom. And its exchange, golden vessels: they are not, you understand. And the high things and Gabis will not be in memory: they will be for oblivion in comparison with it. Or, 'the high things and Gabis,' as if to say that whatever is proud should not be in memory, so that through humility you may draw wisdom from hidden things. Whence is wisdom found? He says, because man could not find it except through grace, therefore the heart must be turned to God. It is hidden from the eyes of every man: because it is not for the insensible. Perdition and death have said: the lost and the dead, when they live in delights. The Lord has commended its way: humility, which is hidden from the birds of the air. And he himself knows its place. Who is the place of wisdom, if not the Father? For when it is said, 'I in him, and he in me' (John 10:38); they are, as it were, places for each other. For he himself perceives everything that is under heaven. He knows these things in the same way that he made them, and not in a sensible manner. The weights and measures of the winds. The whole of creation is signified by a part. And well did he say that all things were made by weight, measure, and number (Wisdom 11:21), in which the Creator is understood. When he made it, he saw it, he numbered it. He did not look outside himself to make it; but within himself, like an artisan. And a way for the voices of the tempests: 'tempests' is put for 'temptations'; and 'temptations' for those who are tempted: just as 'voices of shipwreck' would be said for 'voices of the shipwrecked.' Then he saw it, and declared it. In predestination the Lord saw the way by which the tempted would turn themselves. He prepared and investigated it: in predestination, not in action.

[Job XXIX]

Who will restore me to the months of former days? This seems to be said in the person of the Church together with Christ its head, as if the whole man himself were speaking in a time of abundant tribulations and temptations, as in these days, of which the Lord says: *The days will come when you will desire to see one of these days, and you will not see it* (Luke 17:22).

Eo enim tempore quo Dominus erat in terra, nulla erat sollicitudo, quamvis adhuc populo parvo christiano, qui constabat ex his qui in eum crediderant, ex quibus erant plus quam quingenti fratres, quibus etiam post resurrectionem apparere dignatus est, sicut Apostolus dicit (I Cor. XV, 6). Nulla ergo tunc erat sollicitudo, ne aut a malis male gubernaretur Ecclesia, aut haeresum vel schismatum laniaretur insidiis. Nam nec ipsas corporales persecutiones passa est; non aliquas pertulit vel intrinsecus vel extrinsecus adversitates.

Loquitur itaque Job ex persona hominis, hoc est, populi ad Novum Testamentum pertinentis, desiderantis illos dies, sicut praedixerat Dominus. Et fortasse ideo menses appellavit, non annos, quia ex quo elegit Dominus discipulos, usque ad passionem, non anni, sed menses fuerunt.

Cum lucebat lucerna ejus super caput meum: vel carnem Domini visibiliter praesentem, vel verbum ex ore praesentis corporaliter.

Cum verbum Domini inspiceret domum meam ad diligentiam custodiendi conversationem.

Et circum me pueri mei: qui obsequebantur humiliter necessaria administrantes.

Cum flueret per vias meas butyrum: per mores meos exsultationem fidei et bonorum operum.

Cum montes mei abundarent lacte: Prophetiae bene parvulis exponerentur.

Cum exirem matutinus in civitate: aut cum jam claritas lucesceret, transactis tenebris timoris; aut in exordio Ecclesiae, ut non satis occultus, non satis manifestus.

Et in plateis ponebatur mihi sella: a turbis deferebatur mihi docendi auctoritas.

Videntes me adolescentes abscondebantur: dediti concupiscentiis.

Senes autem assurgebant: prudentes.

Et potentes cessaverunt loqui: superbientes de doctrinis suis.

Quia auris audivit, et beatificavit me. Populus quem non cognovi servivit mihi, in auditu auris obedivit mihi (Psal. XVII, 45).

Et oculus videns me declinavit: Judaeorum non credentium.

Et os viduae benedixit me: ejus animae quae diaboli conjugio renuntiavit. Ecce ferebatur mortuus filius unicus matris suae, quae erat vidua (Luc. VII, 12).

For at the time when the Lord was on the earth, there was no anxiety, although the Christian people was still small, consisting of those who had believed in him, among whom were more than five hundred brethren, to whom he also deigned to appear after the resurrection, as the Apostle says (1 Cor. 15:6). Therefore, there was no anxiety then, either that the Church might be badly governed by evil men, or that it might be torn apart by the snares of heresies or schisms. For it did not suffer even physical persecutions; it endured no adversities, either from within or from without.

Job, therefore, speaks in the person of man, that is, of the people belonging to the New Testament, desiring those days, as the Lord had foretold. And perhaps for this reason he called them *months*, not years, because from the time the Lord chose the disciples until the passion, it was not years, but months.

When his lamp shone over my head: either the visible flesh of the Lord present, or the word from the mouth of him who was corporally present.

When the word of the Lord watched over my house for the diligence of guarding one's conduct.

And my children were around me: those who humbly obeyed, administering necessities.

When butter flowed through my paths: through my customs, the exultation of faith and good works.

When my mountains abounded with milk: The Prophets were well explained to the little ones.

When I went out in the morning to the city: either when clarity was already dawning, the darkness of fear having passed; or at the beginning of the Church, so as to be not quite hidden, not quite manifest.

And my chair was set for me in the streets: the authority to teach was conferred upon me by the crowds.

Seeing me, the young men hid themselves: those given to concupiscence.

But the old men rose up: the prudent.

And the powerful ceased to speak: those who were proud of their doctrines.

Because the ear heard, and blessed me. *A people whom I did not know has served me, at the hearing of the ear they have obeyed me* (Psalm 17:45).

And the eye that saw me turned away: of the unbelieving Jews.

And the mouth of the widow blessed me: of that soul which renounced its marriage to the devil. *Behold, a dead man was being carried out, the only son of his mother, and she was a widow* (Luke 7:12).

Et vestiebar iudicio sicut chlamyde: in praeferendis spiritualibus, carnalibus, nesciat sinistra quid faciat dextera tua (Matth. VI, 3), id est, qua intentione operetur: operta enim sinistra, dextera exserta est in vestitu chlamydis; quod facit, qui recte iudicat quo sit referendum quod operatur.

Judicium quod non noveram exquisivi. Ecce nos dimisimus omnia, et secuti sumus te; quid nobis erit (Id. XIX, 27)? Dicit felicitatis suae fuisse, quod habuerit a quo quaereret de futuro iudicio.

Confregi molas iniquorum: ut jam non devorarent plebem de cibo panis.

Aetas mea senescet; sicut arbor palmae, multo vivam tempore: prolongabitur, et ero sicut arbor palmae in honore sempiterno, et celsitudine, et rectitudine.

Et ros morabitur in messe mea. Ex quo seminatur et germinat ager, messis dicitur.

Gloria mea nova mecum: id est, Novi Testamenti.

Et arcus meus in manu mea gradietur: faciam quod praecipio.

Et in sermone meo non adjecerunt. Perfectionem Evangelii significat: nam sermo Synagogae datus indiguit adjectione.

Sed gavisus est cum loquerer eis: quia prior locutio timorem habebat, sequens charitatem.

Quod si et riderem ad eos, non credebant: de his quae in parabolis ita loquebatur, ut non intelligeretur; non tamen sicut verba sonare videbantur, vana dicere putaretur. Hic est risus Sarae (Gen. XVIII, 10), qui significabat omnia eos in prophetia fecisse: unde qui figurate aliquid dicunt.

Elegi eorum viam, et sedi princeps: aut suscipiendo mortalitatem, aut cum publicanis et peccatoribus convivendo, sed ita ut princeps eis essem ad salutem.

Et habitabam sicut rex cinctus fortibus: qui suis dimissis eum secuti sunt.

Quasi consolans tristes. Eos dicit qui spe gaudebant, cum de praesenti vita erant tristes. Beati lugentes (Matth. V, 5), ut dictum est; et, Quasi tristes, semper autem gaudentes (II Cor. VI, 10).

qui non possunt tenere illam magnitudinem, de qua dictum est, Qui autem fecerit et sic docuerit, magnus vocabitur in regno coelorum (Matth. V, 19).

And I was clothed with judgment as with a cloak: in preferring spiritual things to carnal ones, *let not your left hand know what your right hand is doing* (Matt. 6:3), that is, with what intention it works: for with the left hand covered, the right is extended in the wearing of a cloak; which he does, who rightly judges to what end his work should be referred.

I searched out the cause which I knew not. *Behold, we have left all things, and have followed you; what then shall we have?* (Id. 19:27). He says it was part of his happiness that he had someone from whom to inquire about the future judgment.

I broke the jaws of the wicked: so that they could no longer devour the people from the food of bread.

My age will grow old; like the palm tree, I will live a long time: it will be prolonged, and I will be like the palm tree in everlasting honor, and loftiness, and uprightness.

And dew will abide in my harvest. From when the field is sown and sprouts, it is called a harvest.

My glory is new with me: that is, of the New Testament.

And my bow will proceed in my hand: I will do what I command.

And to my word they added nothing. It signifies the perfection of the Gospel: for the word given to the Synagogue needed addition.

But they rejoiced when I spoke to them: because the prior speech contained fear, the subsequent one, charity.

But if I also laughed at them, they did not believe: concerning those things which he spoke in parables in such a way that he was not understood; yet he was not thought to say vain things, as the words seemed to sound. This is the laughter of Sarah (Gen. 18:10), which signified that they did all things in prophecy: whence those who say something figuratively.

I chose their way, and sat as chief: either by taking on mortality, or by dining with publicans and sinners, but in such a way that I was their prince unto salvation.

And I dwelt as a king surrounded by the mighty: those who, having left their own things, followed him.

As one comforting the sorrowful. He speaks of those who rejoiced in hope, while they were sad about the present life. *Blessed are they who mourn* (Matt. 5:5), as was said; and, *As sorrowful, yet always rejoicing* (2 Cor. 6:10).

who cannot attain that greatness of which it was said, *But whoever does and so teaches, he shall be called great in the kingdom of heaven* (Matt. 5:19).

[Ib. XXX.] Nunc autem derident me infimi, nunc monent me minores tempore: quia et postea nati sunt in Ecclesia tales, et non proficiunt plurimum. Monent me autem dixit, quia per honores ecclesiasticos accipiunt potestatem praedicandi populo, quae ipsi non faciunt. Quorum spernebam parentes. Parentes eorum dixit, quorum imitatione filii sunt, quibus tunc dicebatur, Vae vobis, Scribae et Pharisei hypocritae (Id. XXIII, 13). Et virtus manuum eorum quasi nihilum mihi erat: parentum potestas, qui tunc usque adeo plurimum poterant, ut crucifigerent Dominum. In eo peribat omnis vita: quia non se vel in fine correxerunt. Egestate et fame instabiles: a variis desideriis insatiabilibus. Qui fugiebant in desertum heri: conferendo se ad excusationem Legis, quam non simpliciter intelligebant; et quia in deserto acceperant, fugientes in desertum heri. Sicut enim hodie pertinet ad Novum Testamentum, sic ad Vetus heri: de Novo enim dictum est, Hodie si vocem ejus audieritis, nolite obdurare corda vestra (Psal. XCIV, 8); et, Filius meus es tu, ego hodie genui te (Psal. II, 7). Qui rodebant cortices arborum: quia figuras Legis, quibus vina tegebantur, pro cibo habebant. Quorum erat cibus radix herbarum: sacramenta quae corporaliter jussi erant celebrare, tanquam terrae inhaerentia; ex quibus tamen simplicis intelligentiae fructus surgeret, et supra terram in libertatem ferretur, quo illi pervenire non poterant. Inhonorati, et abjecti, et egentes omni bono: amisso primatus honore, ab spe promissionis; quia et ipsum terrenum donum pro meritis suis amiserant, et regnum coelorum non tenent. Qui radices lignorum manducabant, propter magnam famem. Quod de radicibus herbaceum dictum est, propter fructum frumenti, hoc de radicibus lignorum intelligendum est, propter fructum vini et olei. Nam omnes istos spirituales fructus accepit Ecclesia, quorum radices terrae implicatae sacramenta erant, quae corporaliter Judaei observare cogeantur, sabbatum, circumcisionem, et victimas, et caetera hujusmodi spiritualium ciborum. Insurrexerunt super me fures: qui ad honores indebitos, qui justorum sunt proprii, per tenebrosas fallacias pervenerunt. Quorum domus erant cavernae petrarum: qui concupiscentias suas defendebant, et tegebant quibusdam obscuritatibus divinorum Librorum. Et inter arbores clamabant. Manifesta erant peccata eorum, quamvis ea Scripturarum obscuritate, quasi umbris arborum, tegere conarentur. Hinc est, Clamor Sodomorum ascendit ad me (Gen. XVIII, 20). Et plerisque locis pro manifestis peccatis clamorem ponit Scriptura: ut verbum sit quidquid corde concipitur; clamor, cum procedit in factum. Qui sub stirpibus terrae manebant.

[Job 30] But now the lowest laugh at me, now those younger in time admonish me: because such men were also born later in the Church, and they do not profit very much. He said, "they admonish me," because through ecclesiastical honors they receive the power of preaching to the people, which they themselves do not practice. Whose parents I despised. He said "their parents," of whom they are sons by imitation, to whom it was then said, "Woe to you, Scribes and Pharisees, hypocrites" (Matthew 23:13). And the power of their hands was as nothing to me: the power of the parents, who at that time were so powerful that they crucified the Lord. In him all life was perishing: because they did not correct themselves even at the end. Unstable from want and hunger: from various insatiable desires. Who fled into the desert yesterday: betaking themselves to the excuse of the Law, which they did not understand simply; and because they had received it in the desert, "fleeing into the desert yesterday." For just as "today" pertains to the New Testament, so "yesterday" pertains to the Old: for of the New it is said, "Today if you shall hear his voice, harden not your hearts" (Psalm 94:8); and, "You are my Son, today I have begotten you" (Psalm 2:7). Who gnawed the bark of trees: because they had the figures of the Law, by which wines were covered, for food. Whose food was the root of herbs: the sacraments which they were commanded to celebrate corporally, as if adhering to the earth; from which, however, the fruit of simple understanding might arise and be carried above the earth into freedom, to which they could not attain. Dishonored, and cast down, and wanting in all good: having lost the honor of primacy, from the hope of the promise; because they had both lost the earthly gift itself for their merits, and they do not possess the kingdom of heaven. Who ate the roots of trees, on account of great hunger. What was said about the roots of herbs, on account of the fruit of grain, this is to be understood about the roots of trees, on account of the fruit of wine and oil. For the Church has received all these spiritual fruits, whose roots entangled in the earth were the sacraments which the Jews were compelled to observe corporally: the sabbath, circumcision, and victims, and other such spiritual foods. Thieves have risen up against me: who have attained to undue honors, which are proper to the just, through dark fallacies. Whose houses were caves of rocks: who defended their concupiscences and covered them with certain obscurities of the divine Books. And they cried out among the trees. Their sins were manifest, although they tried to cover them with the obscurity of the Scriptures, as if with the shadows of trees. Hence it is, "The cry of Sodom has come up to me" (Genesis 18:20). And in many places Scripture uses "cry" for manifest sins: so that "word" is whatever is conceived in the heart; "cry" is when it proceeds into deed. Who dwelt under the roots of the earth.

Non saltem in stirpibus, sed etiam inferius stirpibus manere possunt intelligi, qui vel carnaliter praecepta custodiunt. Stirpes enim sunt non jam ipsi fructus, sed unde surgunt partes fructiferae, vel arborum, vel herbarum: si tamen fructiferum genus est, quia et non fructiferi generis stirpes dicuntur. Filii stultorum et ignobilium: Judaeorum; nam hos dixit superius parentes eorum propter imitationem, quia et isti sub Dei nomine ambulant, quem non colunt. Stultos autem et ignobiles dicit Judaeos, qui e contrario, non solum se confidebant esse duces caecorum, sed etiam filios esse Abrahæ, quo patre se esse jactabant nobiles. Sed cum audiunt, Caeci sunt, duces caecorum (Matth. XV, 14); stulti demonstrantur: et cum audiunt, Si filii Abrahæ estis, facta Abrahæ facite (Joan. VIII, 39); degenerando demonstrantur ignobiles. Nomen et honor extinctus a terra. Erat enim, sed extinctum est. Nunc autem cithara eorum ego sum: horum, quorum illi patres sunt, qui me ad aurem habebant, non ad cor. Et me habent ad fabulam: inanem et inutilem narrationem et auditionem, quamvis me et narrent, et audiant. Abominati sunt me, discedentes procul: longe facti a justitia peccando, et praecepta justitiæ malis moribus execrando. Nec in faciem meam pepercerunt spuer. Execranda facies namque Christi est his, qui praecepta ejus cum contemptu exhorrent. Vel, male me innotescere fecerunt morum suorum pravitatem. Aperiens enim pharetram suam afflixit me: secreta rerum, unde tentationes existunt. Et frenum in faciem meam miserunt: ut eis invitum consentirem, portans eos ducentes quo vellent, ad ima sua. Et a dextris germinantes consurrexerunt: et favendo et bene monendo exorti sunt quidem, ut suas cupiditates explerent, non persequendo. Pedes meos vinxerunt compedibus: officiorum ecclesiasticorum, ut non eos possent fugere. Contritæ sunt semitæ meæ: ut non apparerent, per quas solent boni ambulare, non quaerentes sua, sed Christi (Philipp. II, 20). Exiit enim me stola: auctoritate pristina, cui cedi solet; quod contingit multitudine et consuetudine peccatorum praevalente. Et jaculis suis vulneravit me: praeceptis, quibus video mala, et quia coercere non possum, crucior. Abusus est me sicut voluit: etiam calamitate et miseria mea usus est ad justitiam suam Deus, sicut voluit. Doloribus involutus sum: et in me, et in aliis patior. Foris pugnae, intus timores (II Cor. VII, 5). Quis infirmatur, et ego non infirmor (Id. XI, 29)? Et iterantur dolores mei, discedit sicut spiritus, spes mea. Quasi inane aliquid conversi ad spem temporalium, habentes quod promitto. Et sicut nubes transiit salus mea: non sperantes salutem promissam, amore praesentis salutis.

They can be understood to dwell not merely among the roots, but even below the roots, who keep the precepts even carnally. For roots are not the fruits themselves, but that from which the fruit-bearing parts arise, whether of trees or of herbs: if, however, it is a fruit-bearing kind, because roots of a non-fruit-bearing kind are also spoken of. Sons of fools and of the ignoble: of the Jews; for he called these their parents above on account of imitation, because these too walk under the name of God, whom they do not worship. But he calls the Jews foolish and ignoble, who on the contrary, not only trusted that they were guides of the blind, but also that they were sons of Abraham, by which father they boasted themselves to be noble. But when they hear, "They are blind, guides of the blind" (Matthew 15:14), they are shown to be foolish; and when they hear, "If you are the children of Abraham, do the works of Abraham" (John 8:39), by degenerating they are shown to be ignoble. Name and honor extinguished from the earth. For it was, but it has been extinguished. But now I am their cithara: of these, whose fathers they are, who had me for the ear, not for the heart. And they have me for a fable: an empty and useless narration and hearing, although they both narrate and hear me. They have abhorred me, departing far off: made far from justice by sinning, and execrating the precepts of justice with evil habits. Nor did they spare to spit in my face. For the face of Christ is to be execrated by those who abhor his precepts with contempt. Or, they made me known in a bad light by the depravity of their habits. For opening his quiver he afflicted me: the secrets of things, whence temptations arise. And they have put a bridle in my face: that I might unwillingly consent to them, carrying them as they lead where they wish, to their own depths. And sprouting on the right hand they have risen up: and by favoring and advising well they have indeed arisen, so that they might fulfill their own desires, not by persecuting. They have bound my feet with fetters: of ecclesiastical duties, so that they could not flee them. My paths have been destroyed: so that they might not appear, through which the good are accustomed to walk, not seeking their own things, but those of Christ (Philippians 2:20). For he has stripped me of my robe: of my former authority, to which one is accustomed to yield; which happens when the multitude and custom of sins prevail. And he has wounded me with his darts: with precepts, by which I see evils, and because I cannot restrain them, I am tormented. He has used me as he wished: God has even used my calamity and misery for His justice, as He wished. I am wrapped in sorrows: I suffer both in myself and in others. Without are fightings, within are fears (2 Corinthians 7:5). Who is weak, and I am not weak (2 Corinthians 11:29)? And my sorrows are renewed, my hope departs like a spirit. As if something empty, they have turned to the hope of temporal things, having what I promise. And my salvation has passed away like a cloud: not hoping for the promised salvation, for love of present well-being.

Et nunc super me effundetur anima mea: precando . Nocte vero ossa mea confracta sunt: firmitatem quam habuit, dixit sibi ereptam. Et nervi mei dissoluti sunt: actiones praeteritae. In multa virtute apprehendit stolam meam: ad demonstrandam virtutem suam, modo affligendo, et postea reparando. Et quasi ora vestimenti mei circumdedit me: modicum mihi reliquit auctoritatis. In terra et cinere pars mea: in poenitentia, quia extremum. Steterunt et consideraverunt me: et me jacente, superbi steterunt, quaerentes quid in me reprehenderent. Et projecisti me a salute. Illos dolet, qui spem reparationis amiserunt. Domus enim est omni mortali terra. Ideo se dicit mortem metuere, quia conversatio ejus non sit in coelo (Philipp. III, 20), secundum plures qui mali sunt in Ecclesia, et terrene vivunt. Atque utinam possem meipsum interficere: ut morerer saeculo. Aut rogarem alium, et faceret mihi hoc: vel angelum meliorem, vel Deum per quem corrigerer. Ego bona praestolabar. Dolet, quia repente sibi ista evenerunt. Venter meus efferbuit, et non tacebit: interiora, vel memoria qua recordatur quid fuerit primo, et quomodo afflicta est in gemitibus. Et steti in coetu clamans: quia non in frequentia audita est eorum qui se nolebant corrigere. Cutis mea innigrata est valde: ex his quae forinsecus patiebatur. Versa est in luctum cithara mea: opera bona, quibus laudabat Deum gaudens.

[Ib. XXXI.] Testamentum feci oculis meis. Numquid coepi sperare visibilia? Ut non cogitem de virgine: ut subaudiatur, absit. Hinc jam incipit merita Ecclesiae commemorare, in his qui perseverant in fine in tentationibus magnis, abundante iniquitate, et refrigesciente charitate multorum (Matth. XXIV, 12, 13). Et non cogitabo de virgine: incorruptione sapientiae, vel justitiae. Et quae est alia pars Dei desuper? subauditur, non cogitabo. Aut ita: Et quae est, nisi illa? Si incesi cum irrisoribus. Jam bonis qui sunt in Ecclesia difficile est non talibus sociari . Vel si festinavit ad dolum pes meus: hypocrisis. Seram et alii fructus meos edant: quomodo Judaeis contigit, id est, ea dicere quae alii faciant, magis quam ipsi. Sine stirpe sim super terram: ut facile arescam. Ille enim in terra tanquam in petra firmus est, qui facit quod dicit. Si secutum est cor meum mulierem: ut suam quaereret gloriam in populo Dei, potius quam Dei, cui uni jure debetur. Aut si obsedi januas ejus: insidiosae captavi desideria plebis ejus, vel timorem, quibus ageretur, ut mihi potius serviret quam Deo.

And now my soul will be poured out over me: by praying. But in the night my bones are broken: he said that the firmness he had was snatched from him. And my sinews are dissolved: past actions. In great power he has seized my robe: to demonstrate his own power, now by afflicting, and afterwards by restoring. And he has surrounded me as with the collar of my garment: he has left me little authority. My portion is in earth and ashes: in penitence, because it is the end. They stood and considered me: and while I was lying down, the proud stood, seeking what they might reprehend in me. And you have cast me away from salvation. He grieves for those who have lost the hope of restoration. For the earth is a house for every mortal. Therefore he says he fears death, because his conversation is not in heaven (Philippians 3:20), according to the many who are evil in the Church and live earthly lives. And would that I could kill myself: so that I might die to the world. Or I would ask another, and he would do this for me: either a better angel, or God through whom I might be corrected. I was waiting for good things. He grieves, because these things happened to him suddenly. My belly has boiled over, and will not be silent: the inner parts, or the memory by which he recalls what he was at first, and how he has been afflicted in groans. And I stood in the assembly crying out: because it was not heard in the crowd of those who did not want to correct themselves. My skin has been greatly blackened: from those things which he suffered outwardly. My cithara has been turned into mourning: the good works, with which he joyfully praised God.

[Job 31] I made a covenant with my eyes. Did I begin to hope for visible things? That I should not think of a virgin: it is to be understood, far from it. From this point, he begins to commemorate the merits of the Church, in those who persevere to the end in great temptations, with iniquity abounding, and the charity of many growing cold (Matthew 24:12-13). And I will not think of a virgin: that is, of the incorruption of wisdom, or of justice. And what other portion is there from God above? It is understood: I will not think. Or thus: And what is it, if not that? If I have walked with scorners. Now it is difficult for the good who are in the Church not to be associated with such people. Or if my foot has hastened to deceit: hypocrisy. Let me sow and let others eat my fruits: as happened to the Jews, that is, to say those things which others should do, rather than they themselves. May I be without root upon the earth: so that I may easily wither. For he is firm on the earth as on a rock, who does what he says. If my heart has followed a woman: that it might seek its own glory among the people of God, rather than God's, to whom alone it is rightly due. Or if I have laid siege to her doors: I have insidiously captured the desires of her people, or their fear, by which they might be driven, so that they would serve me rather than God.

Placeat quoque uxor mea alteri: fama mea diabolo, cui quando placemus, displicemus Deo. Ille enim malis nostris gaudet. Et filii mei humilientur: facta, vel imitatores mei. Furor enim animae meae est indomitus, commaculare viri uxorem: mihi eam vindicando. Quod si et despexi iudicium famuli mei aut ancillae, cum iudicarentur apud me: secundum quod dictum est, Saecularia igitur iudicia si habueritis (I Cor. VI, 4). Famulos autem dixit, laicos adhuc saecularibus deditos. Quod si et visitationem, quod responsum dabo? in tribulatione, quam conscientiam habeo, quia ista despexi? Nonne sicut ego conceptus sum in utero, et illi? in Sacramentis. Eadem enim omnibus praedicantur, eadem credunt. Et fuimus similiter in ventre? Non enim ille aliter renuntiat, quam ille, qui plene serviturus est Deo. Et de ventre matris meae dux eis fui. Ab initio enim sui haec operatur Ecclesia. Aut si despexi nudum pereuntem, et non operui. Si non fide remissionis peccatorum, tanquam tunicam non habentem, velavi a nuditate foeditatis, id est peccati, pereuntem. Jam enim desperat multitudo peccatorum. Et hinc est, Et quorum tecta sunt peccata (Psal. XXXI, 1). Infirmorum si non benedixerunt mihi humeri: spe immortalitatis, tanquam pallio desuper cooperti. Ne autem post fidem remissionis peccatorum sufficere putarent praeteritarum poenarum metu carere, et inciperent sperare temporalia, bene adjecit: De tonsura ovium mearum calefacti sunt, quod a frigore spei terrenae, illorum vindicati sunt consideratione, si carnalia per renuntiationem posuerunt, exemplo gregis detonsarum (Cant. IV, 2). Si levavi super pupillum manum meam: qui non inveniendo patrem, poterat creaturam vel hominem sequi. Fidens, quia mihi est adiutorium multum: volens eis dominari. Discedat humerus meus a jugulo meo: quod his contingit, qui se ab Ecclesia separant, dum volunt populis dominari, ut praecisionem praecisionis patiantur. Per humerum autem aut brachium, significantur actiones. Timor enim continuit me: ne levaret manum super pupillum. Et a pondere ejus non sustinebo: si hoc velim ut pupillum opprimam. Posui aurum robur meum: numquid praesumpsi de doctrina aut sapientia Dei? Quod si et in lapide pretioso fidebam: quasi de operibus meis. Si et laetatus sum, cum esset mihi census multus: quasi de meo; ut qui gloriatur, in Domino gloriatur (II Cor. X, 17).

Let my wife also please another: my reputation please the devil, for when we please him, we displease God. For he rejoices in our evils. And let my children be humbled: my deeds, or my imitators. For it is an untamed madness of my soul to defile a man's wife: by claiming her for myself. What if I have also despised the judgment of my manservant or my maidservant, when they were judged before me: according to what is said, If therefore you have judgments of things pertaining to this world (I Cor. 6:4). Moreover, he called them servants, laypeople still given over to secular things. And if there is a visitation, what answer shall I give? In tribulation, what conscience do I have, because I have despised these things? Were they not conceived in the womb just as I was? In the Sacraments. For the same things are preached to all, the same things they believe. And were we similarly in the womb? For one does not renounce differently than another, who is to serve God fully. And from my mother's womb I was a guide to them. For from its beginning the Church has worked these things. Or if I have despised the naked perishing, and have not covered him. If I have not, by the faith of the remission of sins, covered him who was perishing from the nakedness of filth, that is, of sin, as one not having a tunic. For he already despairs because of the multitude of his sins. And hence it is said, And whose sins are covered (Psalm 31:1). If the shoulders of the weak have not blessed me: covered with the hope of immortality, as with a cloak from above. But lest, after the faith of the remission of sins, they should think it sufficient to be free from the fear of past punishments, and should begin to hope for temporal things, he well added: They were warmed with the fleece of my sheep, because they were delivered from the coldness of earthly hope by the consideration of them, if they laid aside carnal things through renunciation, by the example of the shorn flock (Canticles 4:2). If I have lifted up my hand against the fatherless: who, not finding a father, could follow a creature or a man. Trusting that I have much help: wishing to dominate them. Let my shoulder depart from my neck: which happens to those who separate themselves from the Church, while they wish to dominate the peoples, so that they suffer the excision of an excision. But by the shoulder or the arm, actions are signified. For fear restrained me: lest he should lift his hand against the fatherless. And I will not sustain its weight: if I should wish this, to oppress the fatherless. I have made gold my strength: have I presumed upon the doctrine or wisdom of God? And if I trusted in a precious stone: as if in my own works. If I have rejoiced, when I had much wealth: as if from my own; so that he who glories, may glory in the Lord (II Cor. 10:17).

Si et in innumerabilibus posui animam meam (Subaudiendum ad omnia, Discedat ab humero meo brachium meum): quod amarer a multis Et deceptum est clam cor meum: ordo, Si et in innumerabilibus posui animam meam, et deceptum est clam cor meum: si consensi tali cogitationi, ut in me praesumerem. Quod si et osculatus sum manum meam, ponens ad os meum: gavisus sum tanquam de operibus meis. Quod si et gavisus sum super ruina inimici mei: Ecclesiae, ut sunt persecutores Ecclesiae. Audiat auris mea maledictionem meam: perducatur ad sensum meum. Opprobrio sim in populo meo diffamatus: plebi sanctorum, ut separetur tanquam illusus. Quod si saepe dixerunt ancillae meae: adulatorum. Quis det nobis ut carnibus ejus satiemur? cum satis bonus essem: ut imitarentur felicitatem carnalem in me. Non tamen haec gessi; ne dicerent enim haec, non me praebebam in talibus bonum. Foris non madebat hospes: recipiebam peregrinum in saeculo. Quod si et sponte peccans, abscondi peccatum meum. Voluntarie enim peccantibus nobis, postquam accepimus scientiam veritatis (Hebr. X, 26). Aut si dimisi infirmum sinu vacuo exire janua meam: ut ideo exierit janua, quia sinu vacuo fuit. Quis mihi tribuat auditorem? Quis mihi praestet ut audiar? Manum Domini si non timui: qua scripsit, Si non dimiseritis, nec Pater vester dimittet vobis (Matth. VI, 15). Conscriptionem si quam habeo: ordo, Conscriptionem si quam habeo. Et si non disrupti eam super humeros meos, et coronatus legam super humeros meos levans: et coronatus publice legam, id est, adversus faciem meam. Statuam te ante faciem tuam (Psal. XLIX, 21). Quia populi corona confundar; quia non feci mandatum Domini, quod me fecisse jam dixeram, negando primo me habere conscriptionem, quae mihi postea objicitur. Si super me unquam terra genuit: stipendiarii Ecclesiae, quod malus sum. Aut sulci ejus ploraverunt simul: quo semina recipiuntur, et unde fructus dantur; quia et malus sum, et mala semina seminabam: ideo simul. Aut si et virtutem ejus comedi solus sine pretio: ipsa misericordia, qua participat catechizanti qui catechizatur (Galat. VI, 6); hoc est, solus, non retribuens ei qui daret. Aut si animam Domini terrae decipiens contristavi: non me dignum exhibens passioni ejus qui pro me animam fudit. Nolite contristare Spiritum sanctum in vos (Ephes. IV, 30). Pro tritico germinet mihi urtica: pro spiritualibus doctoribus magistri prurientium auditu per confricationes hominum mente corruptorum, et a veritate destitutorum (I Tim. VI, 5). Et pro hordeo spina: pro carnalibus obedientibus peccatores et resistentes. Erat enim Job in conspectu suo justus; in conscientia sua.

If I have also set my soul on innumerable things (it is to be understood for all these: Let my arm depart from my shoulder): that I might be loved by many. And my heart has been secretly deceived: the order is, If I have also set my soul on innumerable things, and my heart has been secretly deceived: if I have consented to such a thought, as to presume in myself. And if I have kissed my hand, putting it to my mouth: I have rejoiced as if in my own works. And if I have rejoiced at the ruin of my enemy: of the Church, as are the persecutors of the Church. Let my ear hear my curse: let it be brought to my sense. May I be defamed as a reproach among my people: to the assembly of the saints, so that he may be separated as one mocked. What if my handmaids have often said: flatterers. Who will give us to be filled with his flesh? when I was good enough: that they might imitate carnal happiness in me. Yet I did not do these things; for lest they should say these things, I did not present myself as good in such matters. The guest did not soak outside: I received the pilgrim in the world. And if, sinning willingly, I have hidden my sin. For if we sin willfully after we have received the knowledge of the truth (Hebrews 10:26). Or if I have let the weak go out my door with an empty bosom: so that he went out the door for the reason that his bosom was empty. Who will grant me a hearer? Who will grant that I may be heard? If I have not feared the hand of the Lord: with which he wrote, If you do not forgive, neither will your Father forgive you (Matthew 6:15). If I have any indictment: the order is, If I have any indictment. And if I have not torn it upon my shoulders, and crowned I will read it, lifting it upon my shoulders: and crowned I will read it publicly, that is, against my own face. I will set you before your face (Psalm 49:21). Because I will be confounded by the crown of the people; because I did not do the Lord's command, which I had already said I had done, by first denying that I had an indictment, which is later brought against me. If the earth has ever groaned over me: the stipendiaries of the Church, because I am evil. Or its furrows have wept together: where seeds are received, and from whence fruits are given; because I am both evil, and I was sowing evil seeds: therefore together. Or if I have also eaten its strength alone without price: that mercy itself, in which he who is catechized partakes with him who catechizes (Galatians 6:6); that is, alone, not repaying him who would give. Or if, deceiving, I have grieved the soul of the Lord of the land: not showing myself worthy of the passion of him who poured out his soul for me. Grieve not the holy Spirit in you (Ephesians 4:30). Instead of wheat, let the nettle grow for me: instead of spiritual teachers, masters with itching ears through the wranglings of men of corrupt mind, and destitute of the truth (I Timothy 6:5). And instead of barley, the thorn: instead of the carnal obedient, sinners and resisters. For Job was just in his own sight; in his own conscience.

Deus abiecit eum, et non vir: ut hanc dicam causam, cur tacuerint. Et sermonibus vestris non respondebo ei. Ego enim talia dicam, ut mihi, quemadmodum vobis, respondere non possit. Quia ergo exspectavi, et non sunt locuti: quasi ad Job conversus dicit. Venter meus sicut uter musto plenus. Commendat hunc Scriptura, quia in prophetia locuturus sit. Et veluti follis aerarii disruptus: ad duritiam solvendam, de vi loquor; inde et iratus dicitur. Non enim opus esset ut ego loquerer, si vos ei responderitis. Alioquin et me tineae edent: aut sicut vos aut sicut omnes qui mirantur personas.

Mundum est cor meum in verbis: non duplex. Spiritus divinus qui me fecit: subaudis, est; ut sit, Spiritus divinus est qui me fecit. Quomodo ergo dicis, Justus sum, et non exaudivit me? quasi adversario dixerit Job. Semel enim loquitur Dominus: quasi vocationem omnium justorum semel fecit Dominus, et temporaliter circa singulos hoc agit divina providentia. Per somnium, aut in visitatione nocturna: aut in ignorantia aut in tribulatione. Aut sicut incidit saevus timor in homines, cum dormiunt in cubiculis: securi. Et corpus ejus a ruina eruat: translate sicut ossa. Et pepercit animae ejus a morte: cum eum converterit, parcat ei. Quia venturum est bellum, et iterum arguet eum in infirmitate in cubili: post conversionem jam probat, ne de se praesumat. Et multitudo ossium ejus emarcuit: fiducia de se. Omnemque escam non poterit sumere: consolationem de temporalibus. Et renovabit corpus suum, sicut litura in pariete: mutationem vitae: et hic translate, propter aedificium, id est, in societatem. Et molliet carnes suas sicut parvuli: ne sit durus superbia, secundum quod Eliu videtur, tentatur Job humilis per innovationem. Et intravit facie hilari cum professione: paratus ad tentationes. Salva animam meam, ne veniam in corruptionem: hic tentatio mortis. Vices tres cum viro: conversionis, probationis, mortis. Sed eruit animam meam de morte: quia adhuc haec mortis restat, Ut anima mea in lumine collaudet eum. Jam ergo orationes cessabunt, quia nulla erit indigentia.

[Ib. XXXIV.] Respondens autem Eliu, dixit. Quomodo dicitur, Et adjecit. Et qui habetis scientiam, auribus percipite: spiritualibus. Quia auris sermones probat: ista carnalis. Quid est bonum, quia dixit Job, Justus sum? Quid boni dixit quia dixit? Et in iudicio meo mentitus est. Hinc est, Ego bona praestolabar (Job XXX 26): ideo praeter spem, quod est, mentitus est. Quis est vir ut Job? Adhuc verba Job sunt. Dixit enim, Non visitabitur qui ambulaverit cum Deo.

God has cast him down, and not man: that I may state this reason why they were silent. And I will not answer him with your speeches. For I will say such things that he cannot answer me, just as he could not answer you. Because, therefore, I waited, and they did not speak: as if turning to Job, he says. My belly is like a wineskin full of new wine. Scripture commends him for this, because he is to speak in prophecy. And like a smith's bellows, burst open: to dissolve hardness, I speak of force; hence he is also said to be angry. For there would be no need for me to speak, if you had answered him. Otherwise, the moths will also eat me: either like you or like all who show partiality to persons.

My heart is clean in my words: not duplicitous. The divine Spirit who made me: you understand, 'is'; so that it becomes, 'The divine Spirit *is* he who made me.' How then do you say, 'I am just, and he has not heard me'? as if Job had said it to an adversary. For the Lord speaks once: as if the Lord made the call of all the just at once, and divine providence works this out temporally for each individual. Through a dream, or in a visitation of the night: either in ignorance or in tribulation. Or as a cruel fear falls upon men, when they sleep in their chambers: secure. And he may deliver his body from ruin: figuratively, like the bones. And he has spared his soul from death: when he has converted him, he will spare him. Because war is to come, and again he will reprove him in sickness upon his bed: after conversion, he now tests him, lest he presume upon himself. And the multitude of his bones has wasted away: confidence in oneself. And he will not be able to take any food: consolation from temporal things. And he will renew his body, like plaster on a wall: a change of life: and here figuratively, on account of the building, that is, into society. And he will make his flesh soft like a child's: lest he be hard with pride; according to what Elihu sees, the humble Job is tempted through renewal. And he entered with a cheerful face with a profession: prepared for temptations. Save my soul, lest I come into corruption: here is the temptation of death. Three times with the man: of conversion, of testing, of death. But he delivered my soul from death: because this of death still remains, 'That my soul may praise him in the light.' Therefore, prayers will now cease, because there will be no need.

[Ibid., XXXIV.] But Elihu, answering, said. How is it said, "And he added"? And you who have knowledge, perceive with your ears: with spiritual ones. Because the ear tests words: this carnal one. What is good, that Job said, "I am just"? What good did he say because he said it? And in my judgment he has lied. Hence it is, "I waited for good things" (Job 30:26): therefore, contrary to hope, which is, "he has lied." Who is a man like Job? These are still the words of Job. For he said, "He who has walked with God will not be visited."

Hic illum putat deceptum, quia hoc sperans illa omnia fecerit: aut certe, quod in bonum non putat visitari eum qui ambulaverit cum Domino. Absit a Domino impietas: aut ut non visitet in bono, qui cum eo ambulaverit; aut etiam si visitaverit in tentatione, impie et injuste agat. Impius est qui dicit regi, Injuste agis. Tu autem non debes illud dicere, qui non es impius. Bene, qui dicit; non, qui dixerit, ne jam etiam ob hoc esset: quomodo dicitur, Factum est, qui hoc facit. Impiissime, principibus: tanquam Angelis dicat, Nisi Michael princeps vester, impiissime agitis. Aut si ita impiissime dicitur principibus, quanto magis regi? Abusi sunt enim inique cum excluderentur infirmi. Male usi sunt exclusione sua, cum propter infirmitatem excluderentur ab ea visione, qua videntur omnia divinitus ordinatissime ordinari et administrari. In eo autem male usi sunt, quia spiritum suum sequi maluerunt, Deum ista non curare: ex hoc enim illis vane veniet, ut in necessitatibus suis clament et rogent hominem, cum Deum rogare debuerunt. Neque erit locus, et non est umbra mortis, ut latitent qui faciunt iniqua. Non ad hoc est umbra mortis ut latitent: ut est, Non senes habent sapientiam (Id. XXXII, 9); quia non senectus est causa sapientiae: et, Haereticum ne salutes (Tit. III, 10), ne inde, qua haereticus est. Et evertet noctem, et humiliabuntur: ut supra eos sit quod sub ipsis erat; id est, premat eos quod subditum illis erat. Et exstinxit impios; lucere sibi videbantur. Et justitias ejus non cognoverunt. Dicit quid boni Deus fecerit de iniquitate eorum: ut perferatur ad eum clamor pauperis. Ipse quietem dabit, et quis poterit condemnare? Non qualem quaerunt homines quae illis tribulationibus turbatur. Si Deus justificat, quis est qui condemnet (Rom. VIII, 33, 34)? Et contra hominem simul: adversus Gentiles et Judaeos. Qui regnare facit hominem hypocritam propter perversitatem populi: cui dicitur, Qui ergo doces alium, teipsum non doces (Id. II, 21). Absque me videbo; tu ostende mihi: te reprehendens, meipsum forte reprehendendum esse non video? Interroganter pronuntiandum. Si iniquitatem operatus sum, non adjiciam: correptus a te. Numquid a te exigit eam, quia repulisti? quia reprehendisti. Et vir sapiens audiet verbum meum: Deum omnia curare. Job autem non in sapientia locutus est: putando quod aliquid sibi inique divinitus acciderit.

Here he thinks him deceived, because hoping for this he did all those things: or certainly, that he thinks that he who has walked with the Lord is not visited for good. Far be impiety from the Lord: either that He should not visit for good him who has walked with Him; or even if He should visit in temptation, that He should act impiously and unjustly. He is impious who says to the king, "You act unjustly." But you ought not to say that, you who are not impious. Well, "he who says"; not, "he who will have said," lest it should now also be for this reason: as it is said, "It is done," he who does this. Most impiously, to the princes: as if he should say to the Angels, "Unless Michael were your prince, you act most impiously." Or if it is said so impiously to princes, how much more so to the king? For they made ill use when the weak were excluded. They made poor use of their exclusion, when on account of their weakness they were excluded from that vision by which all things are seen to be most orderly ordained and administered by God. But they made poor use of it in this, that they preferred to follow their own spirit, thinking that God does not care for these things: for from this it will come to them in vain, that in their necessities they cry out and ask a man, when they ought to have asked God. Neither will there be a place, and there is no shadow of death, that those who do iniquity may hide. The shadow of death is not for this, that they may hide: as it is, "The old do not have wisdom" (Job 32:9); because old age is not the cause of wisdom: and, "Do not greet a heretic" (Titus 3:10), lest it be from that, insofar as he is a heretic. And he will overturn the night, and they will be humbled: so that what was under them may be over them; that is, that what was subject to them may press upon them. And he extinguished the impious; they seemed to themselves to shine. And they did not know His justices. He says what good God has made from their iniquity: that the cry of the poor may be brought to him. He will give quiet, and who will be able to condemn? Not such as men seek, which is disturbed by those tribulations. If God justifies, who is he that condemns (Romans 8:33, 34)? And against man at the same time: against Gentiles and Jews. Who makes a hypocritical man to reign because of the perversity of the people: to whom it is said, "You therefore who teach another, do you not teach yourself" (Romans 2:21). "I will see for myself; you show me: in reproving you, do I perhaps not see that I myself should be reproved?" It should be pronounced interrogatively. "If I have wrought iniquity, I will not add to it": having been corrected by you. Does he demand it of you, because you have rejected it? because you have reprovved it. And a wise man will hear my word: that God cares for all things. But Job did not speak in wisdom: thinking that something had happened to him unjustly from God.

[Ib. XXXV.] Quare hoc existimasti in iudicio? quare hoc iudicasti? Tu quis es, qui dixisti, Justus sum, ante conspectum Domini? Ante conspectum Domini dixisti, Justus sum. Utrumque enim reprehensibile est in homine: unum, si aut superbe dicatur, aut falsum sit justum eum esse, etiam secundum humanam justitiam; alterum autem, quia nunquam vere dici ab homine potest, quod ante conspectum Dei sit justus, cui comparatus quilibet iniquus est.

Aut dicis, Quid prodest tibi, aut quid faciam, si peccavi? Hoc enim ei videtur Job dixisse Deo, quasi aut Deo prosit peccatum ejus, ut isto dolore ad impietatem cogatur, ubi ait, Nolite me docere impium esse: aut bonum est tibi si inique egero (Job X, 2, 3)? aut Deo noceat peccando, et ideo illum sic insequatur Deus quasi hostem suum premens, ne aliquid ab illo mali patiatur. Nam hoc etiam dixerat, Si ego peccavi, quid possum tibi facere (Id. VII, 20)? Ad utrumque ergo Eliu respondit, consequentibus verbis.

Ego dabo tibi responsum, et tribus amicis meis. Aspice in coelum, et vide; respice in nubes quam altae sint a te. Si peccasti, quid agis? Confirmat quod ab eo dictum est, Si ego peccavi, quid possum tibi facere. Aut si multa injusta fecisti, quid poteris facere? Plus est, multa injusta fecisti, quam quod superius dixit, peccasti. Sed tamen quid poteris facere Deo; quando ne nubes quidem potes laedere?

Et si justus es, quid dabis ei? E contrario, quomodo justitia tua nihil ei prodest, sic injustitia nihil nocet. Aut quid de manu tua accipiat? etiamsi dare velis; propter sacrificia, quae stulti putant Deum sumere velut eis indigentem.

Viro simili tui impietas tua, et filio hominis justitia tua: vel illa nocet, vel haec prodest. Sed his versibus confirmavit potius, quam refellit sententiam quam dixit Job, Si ego peccavi, quid possum tibi facere? Consequenter ergo oportet ut ostendat quare in hac vita homines affliguntur injuriis malorum, inter quos etiam diabolus cum angelis suis numeratur, princeps injuriarum et iniquitatum omnium. Cum enim Deo non possint nocere peccantes, cur eos tradit in potestate affligendos malis? et exponit deinceps, dicens,

A multitudine clamabunt, vociferabuntur a brachio multorum. Et non dixit, Ubi est Deus qui fecit me? Ad hoc enim patiuntur haec, ut Deum quaerant, non ut inaniter vociferentur. Quod autem ait, fecit me, pro documento est, quia quaerentem se non relinquet, quem ipse fecit.

CHAPTER 35

Why have you thought this in judgment? Why have you judged this? Who are you, who have said, "I am just," before the sight of the Lord? Before the sight of the Lord you have said, "I am just." For each is reprehensible in a man: the one, if it is said proudly, or if it is false that he is just, even according to human justice; the other, however, because it can never be truly said by a man that he is just before the sight of God, compared to whom anyone is unjust.

Or you say, "What does it profit you, or what shall I do, if I have sinned?" For Job seems to have said this to God, as if either his sin profits God, so that he is driven to impiety by this pain, where he says, "Do not teach me to be impious: or is it good for you if I have acted unjustly" (Job 10:2, 3)? Or as if he harms God by sinning, and for that reason God pursues him thus, pressing him as his enemy, lest he suffer some evil from him. For he had also said this, "If I have sinned, what can I do to you" (Job 7:20)? To both, therefore, Elihu responded in the following words.

"I will give you an answer, and to my three friends. Look to the heaven, and see; look upon the clouds, how high they are from you. If you have sinned, what do you accomplish?" He confirms what was said by him, "If I have sinned, what can I do to you." "Or if you have done many unjust things, what will you be able to do?" "You have done many unjust things" is more than what he said above, "you have sinned." But yet what will you be able to do to God, when you cannot even harm the clouds?

"And if you are just, what will you give him?" On the contrary, just as your justice profits him nothing, so your injustice harms him nothing. "Or what may he receive from your hand?" even if you should wish to give; on account of sacrifices, which fools think God accepts as if needing them.

"To a man like yourself is your impiety, and to a son of man your justice": either the one harms, or the other profits. But with these verses he confirmed, rather than refuted, the opinion that Job stated, "If I have sinned, what can I do to you?" Consequently, therefore, it is necessary that he show why in this life men are afflicted by the injuries of the wicked, among whom also the devil with his angels is numbered, the prince of all injuries and iniquities. For since sinners cannot harm God, why does he hand them over to the power of the wicked to be afflicted? And he explains hereafter, saying,

"From the multitude they will cry out, they will cry aloud from the arm of the many. And he did not say, 'Where is God who made me?'" For they suffer these things for this purpose: that they might seek God, not that they might cry out in vain. And that he says, "who made me," is for a proof that He will not abandon the one who seeks Him, whom He Himself made.

Qui distribuit custodias nocturnas: tempora hujus saeculi sub certis potestatibus ordinata, quia nec in ista erroris nocte relinquet hominem sine custodia, qui eum fecit.

Qui separat me a quadrupedibus terrae, et a volatilibus coeli sapientiore me fecit. Sic enim quaerendus est Dominus in afflictionibus vitae hujus, ut non ab eo terrena bona desideremus; quia jam bestiis meliores sumus, antequam illa accipiamus.

Ibi clamabunt; et non audies. Ibi, dixit, in multitudine, in afflictione clamantium, et a brachio multorum: aut certe, Ibi, propter hoc; sicut est, Ibi ceciderunt qui operantur iniquitatem (Psal. XXXV, 13). Et non audies quod dixit, de eo dixit. Ab injuriis malorum: subaudiendum, clamabunt.

Vana enim non vult Dominus videre. Non vult subvenire vana petentibus, et non ideo vociferantibus in afflictione ut bona sempiterna percipiant, cum propterea separati sint a quadrupedibus terrae, et sapientiores facti volatilibus coeli: sed vociferantur, quia non sunt in hujus saeculi iniquitate felices.

Ipse enim Omnipotens perspicit eos qui faciunt justitiam, et salvum me faciet. Sicut ipse videt facientes, qui cordis intima perspicit, sic ea salute salvos facit, quam ipse videt in occulto. Quia nec oculus vidit, nec auris audivit, nec in cor hominis ascendit, quae praeparavit Deus diligentibus se (I Cor. II, 9). Ideo etiamsi perturbetur vana salus hominis, dat tamen auxilium de tribulatione Pater, qui videt in abscondito (Matth. VI, 4).

Judicare itaque eum, si potes collaudare eum, sicuti est. Hoc enim visus est Job dicere, cum ait, Utinam esset nobis arbiter (Job IX, 33)!

Et nunc quia non est visitans iram suam, nec cognovit delicta vehementer. Cognovit ad vindictam. Unde est, Quoniam iniquitatem meam ego cognosco: et in eodem loco, Averte faciem tuam a peccatis meis (Psal. L, 5, 11). Cognovit ergo delicta; nam ideo patiuntur homines tribulationes in hoc saeculo: sed non vehementer, quia partibus corrigens dat locum poenitentiae.

Et Job vane aperuit os suum; in ignorantia sua verba multiplicat.

[Ib. XXXVI.] Sustine me pusillum, ut te doceam: adhuc enim in me sunt sermones: suscipiens scientiam meam de longe.

Quoniam quamdiu sumus in hoc corpore, peregrinamur a Domino (II Cor. V, 6)

Operibus autem meis quae justa sunt, loquar.

"Who distributes the watches of the night": the times of this age ordered under certain powers, because not even in this night of error will He who made him abandon man without a guardian.

"Who separates me from the four-footed beasts of the earth, and has made me wiser than the birds of the sky." For thus is the Lord to be sought in the afflictions of this life, that we may not desire earthly goods from him; because we are already better than the beasts, before we receive them.

"There they will cry out; and you will not hear." "There," he said, in the multitude, in the affliction of those crying out, and from the arm of the many: or certainly, "There," for this reason; as it is, "There have they fallen who work iniquity" (Psalm 35:13). And when he said, "you will not hear," he was speaking of him. "From the injuries of the wicked": it is to be understood, "they will cry out."

"For the Lord does not wish to see vain things." He does not wish to help those asking for vain things, and those not crying out in affliction in order to receive eternal goods, although for this reason they were separated from the beasts of the earth and made wiser than the birds of the sky: but they cry out because they are not happy in the iniquity of this world.

"For the Almighty Himself perceives those who do justice, and He will save me." Just as He Himself, who perceives the innermost things of the heart, sees those who do them, so He saves them with that salvation which He Himself sees in secret. "Because eye has not seen, nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love him" (1 Cor. 2:9). Therefore, even if the vain salvation of man is disturbed, yet the Father, who sees in secret, gives help from tribulation (Matt. 6:4).

"Therefore, judge him, if you can praise him, as he is." For Job seemed to say this, when he said, "Would that there were an arbiter for us" (Job 9:33)!

"And now, because he is not visiting his wrath, nor has he taken vehement notice of transgressions." He has taken notice for the purpose of vengeance. Whence it is said, "For I know my iniquity": and in the same place, "Turn away your face from my sins" (Psalm 50:5, 11). Therefore, he has taken notice of transgressions, for that is why men suffer tribulations in this age: but not vehemently, because by correcting in part, he gives a place for repentance.

"And Job opened his mouth in vain; in his ignorance he multiplies words."

Bear with me a little, that I may teach you: for there are still words in me: taking up my knowledge from afar.

For as long as we are in this body, we are pilgrims away from the Lord (II Cor. V, 6). But I will speak by my works which are just.

Ne dicatur ei, quod peccatori dicit Deus, Quid tu enarras justitias meas, et assumis testamentum meum per os tuum? Tu vero odisti eruditionem (Psal. XLIX, 16, 17)?

Ergo hic operibus loquendum est: nam scientia de longe suscipitur ex parte et in aenigmate.

Cum autem venerit quod perfectum est, quod ex parte est auferetur (I Cor. XIII, 12); et non jam de longe erit, quoniam videbimus eum sicuti est (I Joan. III, 2).

In veritate, et non injusta verba injuste intelliges.

Ea ipsa quae patiebatur Job, verba Dei dicit esse in veritate, et non injusta: sed ab isto injuste intelligi existimat, quem putat conqueri se immerito pati, cum etiam de justorum tribulatione dictum sit, Tempus est ut iudicium incipiat a domo Domini (I Petr. IV, 17).

Et scito quia Dominus non abjiciet innocentem: quamvis corripiat quem diligit, et flagellet omnem filium quem recipit (Hebr. XII, 6).

Fortis robore cordis, non vivificat impium: quamvis ad tempus ei parcere videatur.

Et bene, Fortis robore cordis, quia tunc eum non vivificabit, quando serae poenitentiae locum quaeret cum lacrymis, et non inveniet, nec flectet ad misericordiam fortiter judicantem, quem modo misericorditer admonentem contemnit.

Et iudicium pauperibus dabit: quo judicent eos a quibus patiuntur iniquitatem.

Et bene pauperum, ut superius impium divitem intelligas, id est superbum.

Non auferet a justo oculos ejus.

Etiam cum eum velut in fornace probat tentatione tribulationis (Eccli. XXVII, 6), non ei auferet intelligentiam, qua cognoscitur et colitur Deus.

Ex quo satis ostendit impiorum poenam esse ipsam caecitatem, etiam cum videtur eis parci.

Et cum regibus in solio: subauditur, sedere eos fecit, hoc est, justos.

Reges autem dicit qui carnem suam regunt; unde est illud, Quis est rex qui vadit committere bellum cum alio rege (Luc. XIV, 31), etc.

Et sedere eos fecit in perpetuum, et exaltabuntur.

Et hic subauditur quod supra dixit, cum regibus in solio.

Exaltabuntur autem dixit, quoniam humiliati sunt.

Lest it be said to him what God says to the sinner, Why do you declare my justices, and take my covenant in your mouth? But you have hated instruction (Psalm XLIX, 16, 17)?

Therefore, here one must speak by works: for knowledge is received from afar, in part and in an enigma.

But when that which is perfect has come, that which is in part will be done away (I Cor. XIII, 12); and it will no longer be from afar, for we shall see him as he is (I John III, 2).

In truth, and you will not unjustly understand unjust words.

He says that the very things which Job suffered are the words of God in truth, and not unjust: but he thinks that they are unjustly understood by him, whom he believes to be complaining that he suffers undeservedly, since even concerning the tribulation of the just it has been said, The time is that judgment should begin at the house of God (I Peter IV, 17).

And know that the Lord will not cast off the innocent: although he chastises him whom he loves, and scourges every son whom he receives (Heb. XII, 6).

Strong in the might of his heart, he does not give life to the impious: although for a time he may seem to spare him.

And well is it said, "Strong in the might of his heart," because he will not give him life then, when he seeks a place for late repentance with tears and does not find it, nor will he bend to mercy the one who judges strongly, whom he now scorns as he mercifully admonishes.

And he will give judgment to the poor: by which they may judge those from whom they suffer iniquity.

And well is it said "of the poor," so that you may understand the "impious" above as the rich man, that is, the proud.

He will not take away his eyes from the just man.

Even when he tests him as in a furnace with the temptation of tribulation (Ecclus. XXVII, 6), he will not take from him the understanding by which God is known and worshipped.

From which he sufficiently shows that the punishment of the impious is blindness itself, even when they seem to be spared.

And with kings on the throne: it is understood, he has made them sit, that is, the just.

Moreover, he calls those kings who rule their own flesh; whence comes that passage, What king, going to make war against another king (Luke XIV, 31), etc.

And he has made them sit forever, and they will be exalted.

And here what he said above is understood, "with kings on the throne."

But he said, "they will be exalted," because they have been humbled.

Et qui compediti sunt compedibus.

A quo vinculo dicit Apostolus sibi bonum esse dissolvi, et esse cum Christo (Philipp. I, 23); id est, retinacula hujus vitae, in qua corpus quod corrumpitur, aggravat animam (Sap. IX, 15).

Capientur in funibus paupertatis.

Convincientur longis consuetudinibus delectationum carnalium, quae sunt de rerum indigentia, quibus mortalis vita sustentatur et agitur.

Et annuntiantur eis opera eorum.

Non utique bona, sive ista ipsa concupiscentialia, de quibus dicitur, Scio quia non habitat in carne mea bonum (Rom. VII, 18); quae etiamsi non regnent in nostro mortali corpore ad obediendum eis, non tamen desunt: sive quibus ad haec venire homo meruit ex traduce peccati.

Et delicta, cum fuerint roborati.

Ipsa sunt opera quae supra dixit. Non enim infirmis facile possunt annuntiari, id est manifestari; sed iis qui jam ita profecerunt, ut transierint omnem istam iniquitatem, quae vulgo nota est in apertissimis operibus flagitiosis et facinorosis.

Sed justum exaudiet: eum scilicet qui ex fide vivit (Habac. II, 4), ut gratiae Dei deputet, non meritis suis, non solum quod secundum vitae istius modum justificatus est, sed etiam quod restat, ut ab universo delictorum malo liberetur: quae annuntiat veritas fidelibus, cum fuerint roborati, quando capientur in funibus paupertatis; adhuc enim compediti sunt compedibus, nondum exaltati, ut sedeant in solio cum regibus in perpetuum.

Et dixit, quia convertentur ab iniquitate.

Et dixit, subaudiendum est, Deus.

Si audierint, et servierint, complebunt dies suos in bonis, et annos suos in gloria.

Tunc vero nullum peccatum erit in homine, quia nulla erit mortis contentio, id est, indigentia mortalitatis, quae facta est de peccato, cum jam dicetur, Ubi est, mors, contentio tua (I Cor. XV, 55)?

Impios vero non faciet salvos; eo quod noluerunt scire Dominum.

Hoc ad Gentes magis videtur pertinere.

Et cum monerentur, inobedientes erant.

Hoc ad Judaeos, et omnes qui eis per inobedientiam similes sunt, etiam in Ecclesia.

Et hypocritae corde ponent furorem: quo Dominum crucifixerunt.

Non clamabunt, quia ligavit eos: honore nominis super omnes gentes.

And they who have been bound with fetters.

From which bond the Apostle says it is good for him to be dissolved and to be with Christ (Phil. I, 23); that is, the restraints of this life, in which the body that is corrupted weighs down the soul (Wisdom IX, 15).

They will be taken in the cords of poverty.

They will be convicted by the long habits of carnal delights, which arise from the want of things by which mortal life is sustained and carried on.

And their works will be announced to them.

Certainly not good ones, whether those very concupiscential ones, of which it is said, I know that in my flesh dwells no good thing (Rom. VII, 18); which, even if they do not reign in our mortal body to be obeyed, are nevertheless not absent: or those by which man has deserved to come to these things from the transmission of sin.

And their offenses, when they have been strengthened.

These are the same works he mentioned above. For they cannot easily be announced, that is, manifested, to the weak; but to those who have already progressed so far that they have passed beyond all that iniquity which is commonly known in the most open shameful and criminal acts.

But he will hear the just man: namely, him who lives by faith (Habac. II, 4), so that he may attribute it to the grace of God, not to his own merits, not only that he has been justified according to the manner of this life, but also what remains, that he may be freed from the whole evil of his offenses: which the truth announces to the faithful, when they have been strengthened, when they are taken in the cords of poverty; for they are still bound with fetters, not yet exalted to sit on the throne with kings forever.

And he said that they will be converted from iniquity.

And he said, it must be understood, God.

If they hear, and serve, they will complete their days in good things, and their years in glory.

Then indeed there will be no sin in man, because there will be no contention of death, that is, the want of mortality, which was made from sin, when it will be said, O death, where is thy contention? (I Cor. XV, 55)?

But the impious he will not make safe; because they were unwilling to know the Lord.

This seems to pertain more to the Gentiles.

And when they were warned, they were disobedient.

This pertains to the Jews, and all who are like them through disobedience, even in the Church.

And the hypocrites in heart will set forth fury: by which they crucified the Lord.

They will not cry out, because he has bound them: with the honor of his name above all nations.

Moriatur ergo in juventute anima eorum: in superbia, qua se extollebant veluti de meritis operum suorum.

Et vita eorum vulneretur ab angelis.

Commodius accipitur a nuntiis veritatis, quorum aliis odor vitae in vitam, aliis odor mortis in mortem (II Cor. II, 16).

Quod tribulaverint infirmum et invalidum: illud infirmum Dei, quod fortius est hominibus (I Cor. I, 25).

Judicium vero mansuetorum statuet: ipse Dominus, exemplo mansuetudinis suae differens etiam vindictam imitantium se, sed tamen certo futuram.

Et quia decipit te ab ore inimici abyssus.

Decipit, sicut visum est persecutoribus ejus, profunditas hujus saeculi Christum ab ore falsi testis: ad ipsum enim Dominum convertit sermonem.

Effusi subter eam: subaudiendum, deceperuntte; gravati enim terrenis cupiditatibus subter abyssum effusi dicti sunt.

Et descendit mensa tua plena pinguedine: Sacramentum corporis et sanguinis ejus, panis qui de coelo descendit (Joan. VI, 50).

Non deficiet justos judicium.

Quamvis edant pauperes, et saturentur, ad imitandas passiones Domini, parati de plenitudine charitatis; non tamen ideo non facit judicium ipsorum cito.

Et ira super impios erit, propter impietatem munerum quae accipiebant iniquitatibus.

Omnia munera dicit, quaecumque commoda temporalia, propter quae commoda iniquitates fiunt.

Non te avertat voluntas animi.

Domino dicitur, non monentis auctoritate aut jubentis audacia, sed locutione prophetiae per imperativum modum futura praedicentis; sicuti est, Accingere gladium tuum super femur potentissime (Psal. XLIV, 4).

A precibus infirmorum: cum in necessitate fuerint, clamantium, Infelix ego homo, quis me liberabit de corpore mortis hujus (Rom. VII, 24)?

Et omnes qui habent fortitudinem: praesumentes de operibus suis, et suam justitiam volentes constituere (Id. X, 3).

Noli extrahere per noctem.

Manifestum sit quod eos a populo tuo secernis, sive illos superbos qui de oliva fracti sunt, sive sarmenta de vite amputata, unde haereses et schismata exorta sunt.

Therefore let their soul die in youth: in the pride with which they exalted themselves as if from the merits of their own works.

And let their life be wounded by angels.

It is more fittingly understood as by the messengers of truth, to some of whom it is the odor of life unto life, to others the odor of death unto death (II Cor. II, 16).

Because they have afflicted the weak and the powerless: that weak thing of God, which is stronger than men (I Cor. I, 25).

But he will establish the judgment of the meek: the Lord himself, by the example of his own meekness, deferring even the vengeance of those who imitate him, but which is nevertheless certain to come.

And because the abyss has deceived you from the mouth of the enemy.

It deceived, as it seemed to his persecutors, the depth of this world deceived Christ from the mouth of a false witness: for he turns his speech to the Lord himself.

They were poured out beneath it: it is to be understood, they deceived you; for, weighed down by earthly desires, they are said to be poured out beneath the abyss.

And your table has come down full of fatness: the Sacrament of his body and blood, the bread which came down from heaven (John VI, 50).

Judgment will not fail the just.

Although the poor eat and are satisfied, in imitation of the Lord's passions, prepared from the fullness of charity; yet for that reason he does not fail to execute their judgment quickly.

And wrath will be upon the impious, on account of the impiety of the gifts which they received for their iniquities.

He calls all gifts whatever temporal advantages for the sake of which iniquities are committed.

Let not the will of your soul turn you away.

It is said to the Lord, not with the authority of one admonishing or the boldness of one commanding, but with the speech of prophecy foretelling future things through the imperative mood; as it is, Gird your sword upon your thigh, O most mighty one (Psalm XLIV, 4).

From the prayers of the weak: when they are in need, crying out, O wretched man that I am, who shall deliver me from the body of this death? (Rom. VII, 24)?

And all who have strength: presuming on their own works, and wishing to establish their own justice (Id. X, 3).

Do not draw them out by night.

Let it be manifest that you separate them from your people, whether those proud ones who were broken from the olive tree, or the branches cut from the vine, whence heresies and schisms have arisen.

Ut ascendant populi pro eis; ut inserantur infirma hujus mundi, confusis fortibus (I Cor. I, 27). Quoniam qui se humiliat, exaltabitur; et qui se exaltat, humiliabitur (Luc. XIV, 11).

Sed cura ne quid facias indecens: ne nomen Domini Dei et doctrina blasphemetur, dum dicunt, quorum judicium justum est, Faciamus mala ut veniant bona (Rom. III, 8).

Hoc enim elegisti super inopiam.

Non solum elegisti inopiam confitentis, sed super hanc vitae ac morum decus, ut doctrina salutaris ornetur in omnibus.

Ecce Deus consolabitur, vel, roborabitur in fortitudine sua.

Quia etsi crucifixus est ex infirmitate, sed vivit ex virtute Dei (II Cor. XIII, 4).

Quis enim est sicut ille potens? vel quis est qui discutiat opera ejus? tanquam judicans de illo, cum ipse sit judex vivorum et mortuorum.

Aut quis est qui dicat, Egit inique?

Memento quia magna sunt opera ejus, quae laudaverunt viri: Evangelistae atque omnes praedicatores verbi, ministerio suo vita congruentes.

Omnis homo respicit ad eum: memor infirmitatis humanae.

Quicumque compunguntur homines: poenitentia peccatorum, homines sunt.

Ecce Deus multus, et nescimus. Multus, quia sicut abundavit peccatum, superabundavit gratia (Rom. V, 20). Nescimus autem ex persona eorum dictum est, quorum ex parte caecitas facta est, donec plenitudo gentium intraret (Id. XI, 25).

Numerus annorum ejus infinitus: propter aeternitatem positum est.

Ei autem numerabiles stillae pluviae.

Hoc enim, quod homines praedicatores implevit Evangelium, numerabile est usque consummationem saeculi, donec auferatur scientia quae ex parte est, et veniat quod perfectum est, facie ad faciem (I Cor. XIII, 12).

Effundetur imber per semitas suas.

Non enim viae malorum capient eum.

Fluent nubes, et tenebrascent super homines plurimos.

Quia etsi obvelatum est Evangelium, in his qui pereunt est obvelatum.

Horam constituit jumentis, et sciunt cubilis ordinem.

Quoniam cognovit bos possessorem suum, et asinus praesepe domini sui (Isai. I, 3).

In his omnibus non obstupescit animus ejus.

Initium sapientiae timor Domini (Psal. CX, 10).

That peoples may ascend in their place; that the weak things of this world may be inserted, confounding the strong (I Cor. I, 27). For he who humbles himself will be exalted; and he who exalts himself will be humbled (Luke XIV, 11).

But take care that you do nothing unseemly: lest the name of the Lord God and his doctrine be blasphemed, while they say, whose judgment is just, Let us do evil that good may come (Rom. III, 8).

For you have chosen this above want.

Not only have you chosen the want of one who confesses, but above this, the beauty of life and morals, so that salutary doctrine may be adorned in all things.

Behold, God will console, or, will be strengthened in his fortitude.

For although he was crucified through weakness, yet he lives by the power of God (II Cor. XIII, 4).

For who is powerful like him? or who is there that may examine his works?

as if judging him, when he himself is the judge of the living and the dead.

Or who is there that may say, He has done unjustly?

Remember that his works are great, which men have praised: the Evangelists and all preachers of the word, their life conforming to their ministry.

Every man looks to him: mindful of human weakness.

Whoever are men who are pricked with compunction: they are men by the penitence of their sins.

Behold, God is great, and we shall not know him. Great, because as sin abounded, grace has abounded more (Rom. V, 20). But "we shall not know" is said from the perspective of those of whom a partial blindness has occurred, until the fullness of the Gentiles should come in (Id. XI, 25).

The number of his years is infinite: this is stated on account of eternity.

But to him the drops of rain are countable.

For this, that the Gospel has filled men as preachers, is countable until the consummation of the age, until the knowledge which is partial is taken away, and that which is perfect comes, face to face (I Cor. XIII, 12).

The rain will be poured out through its own paths.

For the ways of the wicked will not receive it.

Clouds will flow, and they will grow dark over very many men.

Because even if the Gospel is veiled, it is veiled in those who are perishing.

He has appointed an hour for the beasts of burden, and they know the order of their resting place.

For the ox has known his owner, and the ass his master's crib (Isai. I, 3).

In all these things his soul is not astonished.

The beginning of wisdom is the fear of the Lord (Psalm CX, 10).

Nec mutatur cor tuum a corpore: ut elevatum a terra sursum habeatur ad Dominum.

Si cogitaverit extendere nebulam: ut qui vident, caeci fiant (Joan. IX, 39).

Aequae ut per tabernaculum expandit eam.

In carne quippe mortali tanquam tabernaculo habitans, per eam non est agnitus a persecutoribus, dum eis cessit, et eam extendit atque expandit in cruce.

Ecce: fundit super omnia lucem suam, quam absconderat, cum caecitas ex parte in Israel fieret, effundit super omnes gentes.

Et radices maris contextit.

Cupiditatem saeculi redarguit. Non enim ad abscondendum lux contegit, sed ad manifestandum. In eis enim iudicavit populos, ostendendo illis peccata eorum per lucem veritatis.

Dabit escam plurimis: utique agnoscentibus, cum arguuntur peccata sua, et esurientibus ac sitientibus justitiam.

In manibus contextit lumen.

Si ab eo quod sunt immanes; his qui non dimittunt peccata hominibus, cum sibi a Deo dimitti velint: si autem ab eo quod sunt manus; his qui de manibus suis, hoc est de operibus, extolluntur, seipsos justificantes.

Contextit enim lumen, ad hoc dixit, ne videatur ab eis; quia excaecatum est insipiens cor eorum (Rom. I, 21).

Et mandavit de eo in contrarium: ut qui faciunt veritatem, vel dimittendo ut dimittatur eis, vel confitendo mala sua ut gratiae Dei subdantur, ipsi veniant ad lucem ut manifestentur opera eorum, quoniam in Deo sunt operata (Joan. III, 21), non in ipsis. Contrarius est enim et immani misericors, et superbo humilis.

Ut nuntiaret super illo amico suo: super illo lumine, hoc est, de illo quod contextit, ut absconderet immani et ingrato; ut id annuntiaret, id est, aperiret, non jam servo sub Lege, sed reconciliato per gratiam; aut amico suo, imitatori suo: quia et filius hominis non venit ministrari, sed ministrare (Matth. XX, 28).

Possessionem contra eum qui ascendere nituntur: ut ipsum lumen possideant, qui se a terrenis extrahunt. Ipsi enim annuntiatur, qui adhuc enituntur ascendere; quia cum ascenderint, non opus erit annuntiatore facie ad faciem videntibus.

Contra eum vero quod ait, ascendere nituntur, non quasi adversantes, sed obviam euntes; sicut Apostolus dicit, In obviam Christo (I Thess. IV, 16).

Nor is your heart changed from the body: so that, being lifted up from the earth, it may be held up to the Lord.

If he has thought to spread out a cloud: that those who see may become blind (John IX, 39).

Likewise as he spread it out through the tabernacle.

For dwelling in mortal flesh as in a tabernacle, he was not recognized by his persecutors through it, while he yielded to them, and stretched it out and expanded it on the cross.

Behold: he pours out his light over all things, which he had hidden when a partial blindness occurred in Israel, he pours it out over all nations.

And he covers the roots of the sea.

He reproves the cupidity of the world. For light does not cover to hide, but to manifest. For in them he has judged the peoples, showing them their sins through the light of truth.

He will give food to many: certainly to those who acknowledge, when their sins are reproved, and who hunger and thirst for justice.

In his hands he has covered the light.

If this is from the word *immanes* (cruel); for those who do not forgive men their sins, when they wish their own to be forgiven by God: but if it is from the word *manus* (hands); for those who are puffed up by their hands, that is, by their works, justifying themselves.

For he "covered the light," he said this, so that it might not be seen by them; because their foolish heart was darkened (Rom. I, 21).

And he commanded the contrary concerning it: that those who do the truth, either by forgiving that they may be forgiven, or by confessing their evil deeds that they may be subject to the grace of God, they themselves may come to the light, that their works may be made manifest, because they are wrought in God (John III, 21), not in themselves. For the merciful is contrary to the cruel, and the humble to the proud.

That he might announce it concerning his friend: concerning that light, that is, about that which he covered, to hide it from the cruel and ungrateful; that he might announce it, that is, reveal it, no longer to a servant under the Law, but to one reconciled by grace; or to "his friend," his imitator: because the son of man also came not to be ministered unto, but to minister (Matth. XX, 28).

A possession for those who strive to ascend: that they may possess that light, who draw themselves out from earthly things. For it is announced to them who are still striving to ascend; because when they have ascended, there will be no need of an announcer for those who see face to face.

But as for what he says, "they strive to ascend against him," it is not as adversaries, but as going to meet him; as the Apostle says, to meet Christ (I Thess. IV, 16).

[Ib. XXXVII.] Sed et in hoc obstupuit cor meum: admiratione. Et evulsum est de loco suo: de terrenis rebus, quibus delectabatur, ut sursum habeatur ad Dominum.

Audite sonitum terroris et vocis ejus. Hinc eum apparet ista in spiritu dicere. Nam incipit dicere cur evulsum sit cor ejus de loco suo, auctoritate scilicet Evangelii per totum orbem terribiliter sonantis, Poenitentiam agite; appropinquavit enim regnum coelorum (Matth. III, 2).

Et strepitu oris illius exeunt: ad eos utique qui foris sunt, in delectationibus rerum visibilibus.

Subter universum coelum circuit, et lumen ejus in finibus terrae: dum Ecclesia per omnes gentes diffunditur.

Post eum fremet vox. Post primum adventum ejus novissima tuba secundi adventus ejus in claritate tonabit (I Cor. XV, 52, et I Thess. IV, 15).

In sonitu superbiae suae. Superbiam pro celsitudine posuit; quia primus adventus in humilitate fuit.

Et non poterit investigari, cum audita fuerit vox ejus. Nunc ergo quaeratur Dominus, dum inveniri potest (Isai. LV, 6), hoc est, comprehendi ad salutem per fidem non fictam. Tunc enim non poterit, cum venerit judicare, et audita fuerit vox ejus dicentis, Ite in ignem aeternum (Matth. XXV, 41). Quoniam sera tunc erit, et infructuosa infidelium poenitentia.

Tonabit fortis in voce sua mirabiliter. Quia non fortitudinis ejus, sed infirmitatis nostrae ex participatione mortalitatis vox illa fuit primi adventus ejus, de quo dictum est, Quod infirmum est Dei, fortius est hominibus (I Cor. I, 25).

Fecit enim magna quae nesciebamus. Haec in primo adventu; et ideo postea ad exigenda quae dedit, judex venturus est. Quae nesciebamus autem, dictum est ex persona eorum quos latuit divinitas Domini, in infirmitatem carnis intuentes.

Praecipiens nubi, Esto super terram: carni suae, ut per Sacramentum accipiat, in memoria ejus (Luc. XXII, 19, 20), ad imitationem humilitatis et informationem charitatis.

Et tempestas pluviae, et tempestas imbrium potestatis ejus. Est enim nubes quidem super terram: sed quando exprimatur ad irriganda corda per pluviam imbresque sermonis, quod fit cum sacramenta intelliguntur, non in nostra, sed in ipsius potestate est.

In manu omnis hominis signat. Significat ei per opera ejus quam reus sit, ut sciat omnis homo infirmitatem suam, et clamet, Infelix ego homo, quis me liberabit de corpore mortis hujus (Rom. VII, 24)?

[Ib. XXXVII.] At this also my heart was astounded: with admiration. And it was torn from its place: from the earthly things in which it delighted, that it might be held up to the Lord.

Hear the sound of his terror and his voice. Hence it appears that he says these things in the spirit. For he begins to say why his heart was torn from its place, namely, by the authority of the Gospel sounding terribly throughout the whole world: 'Repent, for the kingdom of heaven is at hand' (Matt. 3:2).

And by the clamor of his mouth they go forth: that is, to those who are outside, in the delights of visible things.

He makes a circuit under the whole heaven, and his light is to the ends of the earth: while the Church is spread through all nations.

After him a voice will roar. After his first coming, the last trumpet of his second coming will thunder in brightness (1 Cor. 15:52, and 1 Thess. 4:15).

In the sound of his pride. He used 'pride' for 'loftiness'; because the first coming was in humility.

And he cannot be traced when his voice has been heard. Therefore, let the Lord be sought now, while he may be found (Isa. 55:6), that is, be apprehended for salvation through unfeigned faith. For then he cannot be, when he comes to judge, and his voice has been heard saying, 'Go into the eternal fire' (Matt. 25:41). For then the repentance of the unbelievers will be too late and fruitless.

The strong one will thunder wonderfully in his voice. Because that voice of his first coming was not of his strength, but of our weakness from the participation in mortality, of which it is said, 'What is weak of God is stronger than men' (1 Cor. 1:25).

For he did great things which we knew not. These things in the first coming; and therefore, afterwards the judge will come to demand what he has given. But 'which we knew not' is said from the perspective of those from whom the divinity of the Lord was hidden, as they looked upon the infirmity of the flesh.

Commanding the cloud, 'Be upon the earth': to his own flesh, that it might be received through the Sacrament, in memory of him (Luke 22:19-20), for the imitation of humility and the instruction of charity.

And the storm of rain, and the storm of showers of his power. For the cloud is indeed upon the earth: but when it is to be pressed out to water hearts through the rain and showers of the word, which happens when the sacraments are understood, it is not in our power, but in his.

He seals in the hand of every man. He signifies to him through his works how guilty he is, so that every man may know his own infirmity, and cry out, 'Wretched man that I am, who will deliver me from the body of this death?' (Rom. 7:24).

Introierunt autem bestiae sub protectione, et quieverunt in cubili. Introierunt autem peccatores sub indulgentia gratiae, et quieverunt in conscientia, remissis peccatis.

De promptuariis supervenit tempestas: tentatio de occulto rerum ordine. Et de promptuariis frigus: de secretis iudicium in eos qui non perseverant; ut refrigescat eorum charitas ex abundantia iniquitatis (Matth. XXIV, 12, 13). Merito enim contingit eis, dum spem suam non in Deo, sed in hominibus ponunt.

Et ab spiritu Dei dabitur glacies. Non solum ex abundantia iniquorum frigescent, qui spem ponunt in hominibus; sed etiam ex operibus bonis eorum, in quibus est spiritus Dei, durescunt quidam quasi glacie livoris, quibus est Paulus odor mortis in mortem (II Cor. II, 16). Et ad haec quis idoneus, ut intelligat quoniam recte ac juste ab spiritu Dei dabitur glacies? Sicut enim carnalibus homines laudantibus contingit ex hominum iniquitate frigescere desperando; ita carnalibus ab hominibus laudari cupientibus contingit ex hominum iustitia durescere invidendo.

Gubernat autem aquam qualiter illi placuerit: ut pluat super unam civitatem, et super aliam non pluat (Amos IV, 7); quod ad imbrem attinet spiritualem, pro subditarum aut non subditarum meritis animarum.

Et frumentum irrigavit nubes. Simus ergo frumentum, si cupimus irrigari.

Disseminavit nubem lucem suam: Evangelium incarnationis suae.

Et ipsa per circuitum vertitur per orbem terrae ipsa tractatur. In gubernaculis ad operandum omnia quae mandaverit eis.

Gubernacula in quibus illa nubes per circuitum vertitur, praedicatores sunt verbi, per quos Ecclesiae gubernantur ad operanda omnia mandata Dei.

Haec constituta sunt ab eo super terram: a Domino nostro Jesu Christo.

Sive in tribu, sive in terra sua. Sive in tribu Juda, unde secundum carnem natus est, et passus, et resurrexit, et ascendit in coelum: ex hac enim geniti erant Apostoli, et multi fratres prope inventi et salvi facti; sive ante passionem ejus per ipsum vocati, sive post ascensionem per Apostolos in ipsa Jerusalem, atque in Ecclesiis Judaeae, quae erant in Christo, sicut commemorat apostolus Paulus, propter veritatem Dei, ad confirmandas patrum promissiones.

Sive in misericordia inveniri voluerit eam: illam nubem scilicet in misericordia voluerit inveniri a credentibus Gentibus. Hoc enim sequitur, Gentes autem super misericordiam glorificare Deum (Rom. XV, 8, 9).

But the beasts went in under cover, and rested in their den. But sinners went in under the indulgence of grace, and rested in their conscience, their sins having been remitted.

From the storehouses comes the storm: temptation from the hidden order of things. And from the storehouses, cold: from secret places, judgment upon those who do not persevere; so that their charity grows cold from the abundance of iniquity (Matt. 24:12-13). For this deservedly happens to them, while they place their hope not in God, but in men.

And from the spirit of God ice will be given. Not only will those who place their hope in men grow cold from the abundance of the wicked; but also from the good works of those in whom is the spirit of God, some are hardened as if by the ice of envy, to whom Paul is the odor of death unto death (2 Cor. 2:16). And who is sufficient for these things, to understand that ice will be given rightly and justly from the spirit of God? For just as it happens to carnal men who praise men that they grow cold by despairing because of men's iniquity, so it happens to carnal men who desire to be praised by men that they are hardened by envying because of men's justice.

But he governs the water as it has pleased him: so that it rains upon one city, and upon another it does not rain (Amos 4:7); which, as pertains to the spiritual shower, is according to the merits of souls, whether submissive or not.

And the cloud has watered the wheat. Let us therefore be wheat, if we desire to be watered.

He has scattered his light as a cloud: the Gospel of his incarnation.

And it is turned about in a circuit; it is treated throughout the whole world. In the rudders to do all things that he has commanded them.

The rudders in which that cloud is turned about in a circuit are the preachers of the word, through whom the Churches are governed to perform all the commandments of God.

These things have been established by him upon the earth: by our Lord Jesus Christ.

Whether in a tribe, or in his own land. Whether in the tribe of Judah, from which he was born according to the flesh, and suffered, and rose again, and ascended into heaven: for from this were born the Apostles, and many brethren were found near and saved; whether called by him before his passion, or after his ascension by the Apostles in Jerusalem itself, and in the Churches of Judea, which were in Christ, as the apostle Paul commemorates, 'for the sake of God's truth, to confirm the promises made to the fathers.'

Or whether he willed it to be found in mercy: that is, he willed that cloud to be found in mercy by the believing Gentiles. For this follows, 'But the Gentiles to glorify God for his mercy' (Rom. 15:8-9).

Auribus percipe haec, Job. Quasi renovat intentionem, dicturus de vocatione Gentium.

Sta, et commovere virtutem Domini. Noli moveri mente, aliquid tibi tribuendo.

Scimus quia Deus posuit opera sua: reprobans utique gloriantes de operibus suis.

Cum faceret lucem de tenebris: cum justificaret impios. Fuistis enim aliquando tenebrae; nunc autem lux in Domino (Ephes. V, 8).

Scit differentiam nubium: Evangelistarum aliorum sibi ante passionem, aliorum post passionem credentium.

Et ingentes lapsus malorum: non eorum qui elapsi sunt crucifigentes eum, ut eos postea poeniteret, et baptizarentur in eo; sed eorum lapsus qui nec corrigi potuerunt, perseveranter etiam postea persequentes Ecclesiam: horum enim non parvi, sed ingentes lapsus sunt.

Tua vero stola est valida : dignitas superba; tanquam in eum quippe dicitur, qui de operibus suis audet extolli.

Quiescente terra ab austro, firmabis cum eo coelos, qui aequaliter ad videndum fusi sunt? Ab austro terram congruenter intelligimus eos qui de Judaeis crediderunt in Christum. Sicut enim sol ab aquilonari terra remotior est, australi autem vicinior; ita quos prope inventos dicit Apostolus luci Evangelistarum (Ephes. II, 17), non absurde accipiuntur terra ab austro. Sicut autem coelos Evangelistas solemus accipere, ut est, Coeli enarrant gloriam Dei; de his enim dictum est, In omnem terram exivit sonus eorum, et in fines orbis terrae verba eorum (Psal. XVIII, 2, 5): ita terras recte accipimus plebes, quibus evangelizatum est. Et quoniam plebes quae de Judaea crediderunt, posteaquam quieverunt exeuntes de hac terra (nunc enim hic non sunt), firmata est tamen auctoritas Evangelistarum in Ecclesiis quae sunt ex Gentibus, firmata autem misericordia Dei, non jam opitulante auctoritate Ecclesiarum Judaeae, quae in Christum est; propterea sensus hic est, ut per interrogationem pronuntietur: Numquid tu quiescente terra ab austro; id est, jam non existente in hac vita plebe ulla christiana ex Judaeis, firmabis cum eo Evangelistas, et divinarum Scripturarum libros, qui per misericordiam Dei non solis Judaeis, sed etiam Gentibus aequaliter ad videndum fusi sunt? Gratiam quippe Dei commendat et misericordiam, ne quis de meritis gloriatur, quae Judaeorum erat superbia.

Quare doce me quid dicamus ei, et requiescamus multa dicentes. Quia non est quod ei dicant convicti, nullum se habere meritum per seipsos, sed ejus indigere misericordia

Perceive these things with your ears, Job. He, as it were, renews his intention, about to speak of the calling of the Gentiles.

Stand, and be moved by the power of the Lord. Do not be moved in mind, attributing anything to yourself.

We know that God has established his works: certainly reproving those who glory in their own works.

When he made light from darkness: when he justified the impious. For you were once darkness; but now you are light in the Lord (Eph. 5:8).

He knows the difference of the clouds: of some Evangelists believing in him before the passion, of others after the passion.

And the huge falls of the wicked: not of those who fell away by crucifying him, that they might afterwards repent and be baptized in him; but the falls of those who could not be corrected, perseveringly persecuting the Church even afterwards: for their falls are not small, but huge.

But your robe is strong: a proud dignity; as it is said, indeed, against him who dares to be exalted for his own works.

When the land rests from the south wind, will you with him establish the heavens, which are spread out equally for all to see? By 'land from the south wind' we fittingly understand those of the Jews who believed in Christ. For as the sun is more remote from the northern land, but nearer to the southern; so those whom the Apostle says were 'found near' the light of the Evangelists (Eph. 2:17), are not absurdly understood as the land from the south. But just as we are accustomed to understand the heavens as the Evangelists, as it is written, 'The heavens declare the glory of God'; for of them it was said, 'Their sound has gone out into all the earth, and their words to the ends of the world' (Ps. 18:2, 5): so we rightly understand the lands as the peoples to whom the gospel was preached. And since the peoples from Judea who believed, after they rested by departing from this land (for they are not here now), the authority of the Evangelists was nevertheless established in the Churches that are of the Gentiles, established, however, by the mercy of God, no longer with the help of the authority of the Churches of Judea which are in Christ; for this reason the meaning is this, to be pronounced as a question: Will you, when the land from the south rests—that is, when there is no longer any Christian people from the Jews in this life—will you with him establish the Evangelists and the books of the divine Scriptures, which by the mercy of God have been poured out for not only the Jews but also the Gentiles equally to see? Indeed, he commends the grace and mercy of God, lest anyone should glory in merits, which was the pride of the Jews.

Therefore teach me what we should say to him, and let us rest from saying many things. Because, being convicted, there is nothing they can say to him, having no merit of themselves, but needing his mercy.

Numquid liber aut scriba assistis mihi, ut stans faciam hominem tacere? Quare ergo non dicis, si habes quod dicas? Non enim quasi dictanti mihi excipis, ut tu nihil dicas; sed utique colloquimur.

Omnibus autem non est visibile lumen, quod refulget in nubibus. Redit ad ea quae dicebat de spe remissionis peccatorum et illuminationis gratiae per misericordiam Dei: refulget enim lumen in nubibus. Non tamen ipsarum nubium proprium est; illuminantur enim. Aliud est enim quod fulget suo lumine, aliud quod refulget illustratum. Sed non est omnibus visibile. Multi enim putant lumine suo fulgere animas, cum sapientes sunt. Unde sunt illi, qui dicentes se esse sapientes, stulti facti sunt (Rom. I, 22).

Et spiritus transit, et mundabit eas. Hic spiritum dixit, de quo dictum est, Ab increpatione spiritus irae tuae (Psal. XVII, 16); et, A spiritu tuo quo fugiam (Psal. CXXXVIII, 7)? Per correptiones enim tentationum ostenditur hominibus meritum eorum, quia ipsi peccatis suis tenebrae sunt, et egent gloria Dei (Rom. III, 22), ut illius lumine illustrari velint, illi dantes honorem, non sibi; atque ita deposita superbia, mudentur a delicto magno: nam Spiritus sanctificationis non transit, sed manet.

Ab aquilone nubes coloris aurei. Ab sceleratissima impietate, et a Deo longe remota, veniunt tamen mundati atque conversi, et illuminati sapientia: unde, nisi per gratiam, qua non merita attenduntur, sed peccata dimittuntur? Unde ille cum sibi vellet ignosci, Doceam, inquit, iniquos vias tuas, et impii ad te convertentur (Psal. L, 15): tanquam nubes ab oriente vel aquilone jam coloris aurei, illuminatis tenebris suis.

In his est magna gloria et honor Omnipotentis. Cui plurimum dimittitur, plurimum diligit. Quoniam potest et impium justificare qui est omnipotens.

Et non invenimus alium similem virtuti ejus. Solus enim hic peccatum non fecit, nec inventus est dolus in ore ejus (I Petr. II, 22). Solus enim Deus verax, omnis autem homo mendax (Psal. CXV, 11): unde vicit, cum judicaretur, Deus homo factus.

Qui juste judicat, non putas exaudire eum? Non itaque homo de venia desperando, addat peccata peccatis, tanquam addictus jam damnationi, quia certus est de justitia Dei, sub qua non potest esse impunitus. Ita enim Deus juste judicat, ut etiam exaudiat veniam deprecantes; et tanto magis, quanto magis juste judicat. Non enim justii iudicii est, poenitentes supplices miscere cum iis qui recusant humilitatem et satisfactionem poenitentiae.

Propterea timebunt eum homines: si se homines esse meminerint, confitendo peccata sua; quia adhuc homines sunt, quibus dicitur, Nonne homines estis?

Are you a book or a scribe assisting me, that standing I should make a man be silent? Why then do you not speak, if you have something to say? For you are not taking notes for me as if I were dictating, so that you say nothing; but surely we are conversing.

But the light that shines in the clouds is not visible to all. He returns to what he was saying about the hope of remission of sins and the illumination of grace through the mercy of God: for the light shines in the clouds. It is not, however, proper to the clouds themselves; for they are illuminated. For it is one thing that shines with its own light, another that shines by being illuminated. But it is not visible to all. For many think that souls shine with their own light, when they are wise. Hence come those who, 'claiming to be wise, became fools' (Rom. 1:22).

And a spirit passes by, and will cleanse them. Here he said 'spirit,' of which it is said, 'At the rebuke of the spirit of your wrath' (Ps. 17:16); and, 'From your spirit where shall I flee?' (Ps. 138:7). For through the corrections of temptations their merit is shown to men, because they themselves are darkness by their sins, and 'are in need of the glory of God' (Rom. 3:22), so that they may wish to be illuminated by his light, giving honor to him, not to themselves; and thus, having laid aside pride, they may be cleansed from great sin: for the Spirit of sanctification does not pass by, but remains.

From the north, clouds of golden color. From the most wicked impiety, and far removed from God, they come nevertheless cleansed and converted, and illuminated with wisdom: whence, if not through grace, by which merits are not considered, but sins are forgiven? Whence he, when he wished to be forgiven, said, 'I will teach the unjust your ways, and the wicked shall be converted to you' (Ps. 50:15): like clouds from the east or the north, now of a golden color, their darkness having been illuminated.

In these is the great glory and honor of the Almighty. He to whom much is forgiven, loves much. For he who is omnipotent can also justify the impious.

And we have not found another like him in power. For he alone committed no sin, nor was deceit found in his mouth (1 Pet. 2:22). For God alone is true, but every man is a liar (Ps. 115:11): whence he, God made man, conquered when he was judged.

He who judges justly, do you not think he hears? Therefore, let not man, by despairing of pardon, add sins to sins, as if already consigned to damnation, because he is certain of the justice of God, under which he cannot be unpunished. For God judges so justly that he also hears those who beg for pardon; and the more so, the more justly he judges. For it is not of a just judgment to mix penitent supplicants with those who refuse the humility and satisfaction of penance.

Therefore men will fear him: if they remember that they are men, by confessing their sins; because they are still men, to whom it is said, 'Are you not men?'

Timebunt quoque eum et sapientes corde: ne sibi tribuendo quod acceperunt, et dicendo se esse sapientes, stulti fiant. Potest enim auferri superbis, quod datur humilibus. Quapropter et sapientes quamvis cordis illuminatione, non linguae jactatione sapientes sint et reges, spiritualiter judicantes terram, ipsi autem a nemine judicentur (I Cor. II, 15), serviant tamen Domino in timore, et exsultent cum tremore, ne pereant de via recta (Psal. II, 11, 12). Deus est enim, qui operatur in eis et velle et operari, pro bona voluntate (Philipp. II, 13).

Et posteaquam quievit Eliu loqui, dixit Dominus ad Job per turbinem nubis. Etiam si hoc modo vox ista facta est, quo modo ad Moysen, vel quo modo cum se Dominus tribus discipulis in monte ostendisset; tamen quod non dictum est simpliciter, per nubem, sed, per turbinem nubis, hoc significari arbitror, quod non per sanam carnem interrogatus, hoc est, tentatus est Job, sed per tribulationem perturbationemque carnis.

Quis est qui celat me consilium, continens sermones in corde, et me putat dare? Nemo est ergo qui se immeritum pati aliquid asperum dicat; quia si non factis, saltem verbis peccatur; et si non verbis, saltem temeraria praesumptione intus in corde, vel sermonibus cogitationum.

Accingere tanquam vir lumbum tuum. Significat ad hoc pati dura et amara Dei servos in hoc saeculo, ut omnes affectiones suas a terrenarum delectationum fluxu colligant, atque constringant.

Interrogabo te; tu autem responde mihi. Ubi eras cum fundarem terram? Hinc jam commendare incipit eminentiam Domini nostri Jesu Christi, quia in ipso est salus omnium percussorum venenata suasionem serpentis, ne in se sibi quisque esse salutem putet.

Ubi eras cum fundarem terram? Utrum quia nondum erat, an quia non per eum fundata est, sicut per unicum Filium?

Quis posuit mensuras ejus si nosti? secundum distributionem donorum spiritualium.

Aut quis est qui induxit super eam funiculum? ut eam faceret haereditatem suam, distinguens ab eis quibus dicit, Non novi vos.

Quis est autem qui misit lapidem angularem super eam? quem reprobaverunt aedificantes.

Quando facta sunt sidera simul: simul baptizata tot millia verbo vitae, inter peccatores tanquam in tenebris fulgentia.

Conclusi portis mare: populos amaricantes amore terrenorum.

Et dixi, Huc usque venies, et non transibis.

Aut numquid tecum lucem constitui matutinam? id est, cum consilio tuo tempus resurrectionis praedestinavi?

The wise in heart will also fear him: lest by attributing to themselves what they have received, and by saying they are wise, they become fools. For what is given to the humble can be taken away from the proud. Wherefore, let the wise also, although they are wise and kings by the illumination of the heart, not by the boasting of the tongue, spiritually judging the earth, while they themselves are judged by no one (1 Cor. 2:15), nevertheless serve the Lord in fear, and rejoice with trembling, lest they perish from the right way (Ps. 2:11-12). For it is God who works in them both to will and to work, for his good pleasure (Phil. 2:13).

And after Elihu had finished speaking, the Lord said to Job through the whirlwind of a cloud. Even if this voice was produced in the same manner as that spoken to Moses, or in the way the Lord showed himself to the three disciples on the mountain; nevertheless, what is signified by the fact that it is not said simply 'through a cloud,' but 'through the whirlwind of a cloud,' I believe is this: that Job was questioned—that is, tested—not through sound flesh, but through tribulation and disturbance of the flesh.

Who is this who hides my counsel from me, holding words in his heart, and thinks to give to me? There is therefore no one who may say he suffers something harsh undeservedly; because if not by deeds, at least by words one sins; and if not by words, at least by rash presumption within the heart, or by the speeches of one's thoughts.

Gird your loins as a man. This signifies that God's servants suffer hard and bitter things in this world so that they may gather up all their affections from the flow of earthly pleasures, and bind them fast.

I will question you; and you shall answer me. Where were you when I founded the earth? From here he begins to commend the eminence of our Lord Jesus Christ, because in him is the salvation of all those struck by the serpent's venomous persuasion, lest anyone think himself to be his own salvation.

Where were you when I founded the earth? Whether because he did not yet exist, or because the earth was not founded through him, as through the only Son?

Who set its measurements, if you know? According to the distribution of spiritual gifts.

Or who stretched out the measuring line upon it? So as to make it his inheritance, distinguishing it from those to whom he says, I never knew you.

Who is it that laid its cornerstone upon it? The one whom the builders rejected.

When the stars were made together: simultaneously baptized, so many thousands by the word of life, shining among sinners as if in darkness.

I shut up the sea with gates: the peoples embittered by love of earthly things.

And I said: You shall come this far, and you shall not pass beyond.

Or have you established the morning light with me? That is, have you predestined with my counsel the time of the resurrection?

Apprehendere pennas terrae: dictum est, Si recipiam pennas meas in directum; virtutes utique spirituales fidelium, quibus a saecularibus suspenduntur illecebris.

Et tu sumens terrae lutum figurasti animal?

Aut venisti ad fontem maris? sicut ille, cui venienti patuit confitendo quidquid occultum erat in cordibus impiorum, qui credendo in eum justificati sunt.

Aut in vestigiis abyssi ambulas? Abyssus hic recte intelligitur vita saecularis, quaecumque est in profundo malorum.

Aut cognovisti latitudinem sub coelo? sicut cognovit qui per illam diffudit Ecclesiam.

Aut venisti in thesauris nivis? id est, ad eam cognitionem pervenisti, sicut ille sciebat etiam opportunas causas imminentium scandalorum secretas atque abditas?

Quis praeparavit flumen validae pluviae, et viam vocibus tempestatis?

Quis est pluviae pater? sicut sponsus, qui filios suos misit praedicatione regni coelorum irrigare terram.

De cujus utero procedit glacies?

Aut faciem impii quis tabefecit? id est, confudit: quis, nisi ille qui quos justificavit, ipsos et glorificavit?

Scis commutationes coeli.

Vocabis nubem voce.

Mittes vi flumina, et ibunt. Flumina, inquit, de ventre ejus fluent aquae vivae.

Quis dedit mulieribus texturae sapientiam, et varietatum scientiam?

Aut quis est qui numeret nubes sapientia? Novit enim Dominus qui sunt ejus: quis autem hoc hominum, inquit, novit?

Aut capies leoni escas, aut animas draconum replebis? De diabolo dictum est, Et conculcabis leonem et draconem: propter insidias et iram.

Quis autem praeparavit corvo escam? pulli enim ejus ad Dominum clamantes, et errantes, et escam quaerentes.

Si cognovisti tempus pariendi tragelaphorum petras? *τράγος* hircus est, *ἐλαφος* cervus: tragelaphus ergo compositum ex hirco et cervo animal. Significat igitur mentem servientem legi Dei secundum interiorem hominem.

Aut partus cervarum custodisti? Ecclesiarum in numero spiritualium, materno affectu imitationem suam persuadentium.

Et numerasti menses partus earum? Non enim pariunt nisi per Evangelium.

To take hold of the wings of the earth: as it is said, If I take up my wings in the right direction—meaning the spiritual virtues of the faithful, by which they are lifted above worldly enticements.

And did you, taking the clay of the earth, fashion a living creature?

Or did you come to the fountain of the sea? As he, at whose coming there lay open in confession whatever was hidden in the hearts of the wicked, who were justified by believing in him.

Or do you walk in the footsteps of the abyss? The abyss is rightly understood here as secular life, whatever exists in the depths of evils.

Or have you known the breadth under heaven? As he knew who spread the Church through it.

Or have you come to the treasures of snow? That is, have you reached that knowledge, as he knew even the opportune causes of impending scandals, secret and hidden?

Who prepared a channel for the mighty rain, and a way for the voices of the storm?

Who is the father of the rain? Like a bridegroom who sent his sons to irrigate the earth with the preaching of the kingdom of heaven.

From whose womb does ice come forth?

Or who has melted the face of the wicked? That is, confounded it—who, but he who those whom he justified, he also glorified?

Do you know the changes of heaven?

Will you call the cloud with a voice.

Will you send forth rivers with force, and they will go? Rivers of living water shall flow from his belly, he says.

Who gave to women the wisdom of weaving, and the knowledge of embroidery?

Or who numbers the clouds with wisdom? For the Lord knows those who are his: but who among men, he says, knows this?

Or will you catch prey for the lion, or fill the appetites of dragons? Of the devil it is said, You shall trample the lion and the dragon—on account of his snares and wrath.

But who has prepared food for the raven? For his young ones cry to the Lord, wandering, and seeking food.

If you have known the time of the rock-goats bringing forth upon the rocks? *τράγος* means 'he-goat,' *ἐλαφος* means 'deer': the tragelaphus is therefore an animal composed of goat and deer. It signifies, then, a mind serving the law of God according to the inner man.

Or have you watched over the births of the hinds? The Churches, in the number of the spiritual, with maternal affection persuading the imitation of themselves.

And have you numbered the months of their bearing? For they do not bring forth except through the Gospel.

Volet autem monoceros servire tibi? superbus dignitate hujus saeculi.

Penna struthionum mixta est alis herodionis et accipitris.

Cum tempus fuerit, in altum evolabit, et irridebit equitem et ascensorem.

An tu circumdedisti equo virtutem? Martyrem videtur describere, intrepidum et alacrem testem fidei salutaris.

Prodiens in campo luxuriat. In lucem libertatis exiens, facilitate boni operis in latitudine charitatis exsultat.

Et iracundia evertit terram. Apud semetipsum irascens, ad evertendas in se terrenas concupiscentias et timores carnales.

Cum autem tuba cecinerit, dicet, Euge.

Et procul odoratur pugnam: non quasi in hominibus persequentibus qui videntur, sed procul, hoc est, longe ab oculis.

Numquid in sapientia tua plumescit accipiter? sicut in sapientia Dei, quae est Christus, novus homo paulatim innovatur.

Ac tuo praecepto exaltatur aquila? sicut ejus praecepto, qui ait, Cum exaltatus fuero, omnia traham ad me.

Aut vultur super nidum suum in petra sedens morabitur.

Longe oculi ejus respiciunt; et pulli ejus volutantur in sanguine. Ubicumque fuerint cadavera, confestim reperiuntur.

Respondit Dominus, et dixit. Quod nunc Dominus tanquam repetit sermonem, cum ipse loqueretur, intelligitur Job ad ea quae dicta sunt, obstupuisse in silentio, et quievisse, ut nihil amplius dicere auderet.

Numquid qui disputat cum Omnipotente, quiescit? hoc est, Quare tu quiescis eum Omnipotente disputans? Arguens Deum respondebit ita? subaudiendum est, numquid; ut sit sensus, Numquid arguit Deum qui disputans respondebit?

Respondens autem Job dixit: Quid ergo judicer commonitus et increpatus a Domino, audiens talia, cum nihil sim? Quod responsum dabo? id est, quid potero contradicere veritati? Manum ponam ad os meum, id est, tenebo et cohibebo loquacitatem meam.

Semel locutus sum; iterum non adjiciam. Sed locutio hic intelligenda est progressus animae in haec exteriora, quo relinquit Deum, et ei resistit. Nunc autem manum imponens ori, ne ultra progrediatur, promittit se non adjicere iterum, ne recedat a Deo. Amen.

But will the rhinoceros wish to serve you? One who is proud in the dignity of this world.

The feather of the ostriches is mingled with the wings of the heron and the hawk. When the time comes, it will fly up on high, and will laugh at the horseman and his rider.

Or have you girded the horse with strength? He seems to describe a martyr—intrepid and eager witness of the saving faith.

Going forth into the open field, it exults. Going forth into the light of freedom, it rejoices with the ease of good work in the breadth of charity.

And with fury it overturns the earth. Being angry with himself, overturning within himself earthly desires and carnal fears.

But when the trumpet sounds, it will say, 'Good!'

And from afar it scents the battle: not as if among the persecuting men who are seen, but from afar—that is, far from the eyes.

Is it by your wisdom that the hawk grows its feathers? As by the wisdom of God, which is Christ, the new man is gradually renewed.

And is the eagle exalted at your command? As at his command who said, When I am lifted up, I will draw all things to myself.

Or does the vulture remain sitting upon its nest on the rock?

Its eyes look far off; and its young wallow in blood. Wherever there are carcasses, they are found at once.

The Lord answered and said. When the Lord now, as it were, resumes his discourse—since he himself was speaking—it is understood that Job was struck silent in astonishment at the things that had been said, and rested, so that he dared to say nothing further.

Does he who disputes with the Almighty remain silent? That is, why are you silent while disputing with the Almighty? Will he who reproves God answer thus? One must understand: 'Does he?' So the meaning is, does he who disputes by answering reprove God?

But Job answered and said: Why then should I be judged, admonished and rebuked by the Lord, hearing such things, when I am nothing? What answer shall I give? That is, what can I say against the truth? I will place my hand upon my mouth—that is, I will restrain and hold back my loquacity.

I have spoken once; a second time I will not continue. But speaking here is to be understood as the advance of the soul into these external things, by which it abandons God and resists him. But now, placing his hand upon his mouth so that he may not advance further, he promises not to continue again, lest he withdraw from God. Amen.